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THE

LIFE

OF

Apollonius Tyanæus,

With An

IMPARTIAL VIEW

OF THE

Truth of Christianity.

CONTAINING

An Account of the Testimony of Josephus concerning CHRIST; the Sibylline Oracles; Messias Ben Joseph, so much spoken of by the later Jews; And may serve as an Appendix to the Life of Mahomet.

By John Bradley Vicar of *Alrewas.*

LONDON,

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To the Honourable

Sr. John Turton, Kt.

One of His Majeſty's Juſtices of the Court of Kings-Bench.

SIR,

I Know not how I ſhall anſwer for the Boldneſs of the Attempt, in Prefixing your Name to theſe Papers. If the Subject they treat on do not procure my Pardon, I have nothing elſe to plead except your own Goodneſs. As for the Subject, it muſt be acknowledged to be a thing of the greateſt Conſequence, whether we regard

the State of Men in this World, or the other. The *Epicureans* were adviſed by their Founder not to meddle with State-Affairs, becauſe it would interrupt their Pleaſures. I know not how far ſuch Men may make it their Choice to be out of Buſineſs, I am ſure they are the unfitteſt of all Men to be entruſted with it. If I once know that a Man is of Opinion that there is no ſuch thing as *Religion*, I know then what he means by it; that he may *Rob*, *Murther*, *Betray*, and be *Vicious* without Reſtraint or Fear; and to be ſure he will do it if he ſees it for his Advantage;

and

and I think every body ought to bleſs themſelves from ſuch ſort of People.

Mr. *Hobb*'s Principles are now dwindled into a thing called *Deiſm* and *Socinianiſm*, the bottom of which is to take away the Authority of the Scriptures, and conſequently all Diſtinction of Virtue and Vice. Let Men once throw aſide all Revealed Religion, and they will preſently make God to approve or diſapprove what they pleaſe. The two Perſons that have been offered to confront our Bleſſed Saviour with, have been *Apollonius Tyanæus* and *Mahomet*. As for *Mahomet*, an Account hath

hath been given of him by an excellent hand, which ſhews he never did pretend to Miracles, and rectifies abundance of Miſtakes concerning him. This cannot be ſaid of *Apollonius*, both the Heathens reckon up his Wonders, and not long ſince part of his Life hath been tranſlated, for what purpoſe is eaſie to imagine. Indeed the Heathens of old, and ſome Perſons of late, have inſiſted upon what he did, or is ſaid to have done, as one of the ſhrewdeſt Objections againſt the Miracles of *Chriſt*. I have therefore given an Account of him, and inſiſted upon thoſe Proofs

of

of Chriſtianity that are moſt clear and unexceptionable, with all the Impartiality that becomes an Inquirer after Truth. If they may have any good Effect, I ſhall think my time well beſtowed.

I might, *Sir*, inlarge upon Your Character, but that would be too bold a thing for a Perſon in my Station. Your own Virtue and Abilities, Your ſteady Conduct all Your Life, Your Integrity in the Management of ſo weighty an Imployment You are in, the Diſtinction that ſo diſcerning a Prince hath ſet upon You, give You a more laſting and brighter Character than any thing

I or any body elſe can ſay of You.

May God Prolong Your Life for His Glory, and the Good of Your Country, and give You thoſe Everlaſting Rewards that He hath promiſed to them that ſerve Him faithfully; which are the ſincereſt Wiſhes and Prayers of,

Honoured Sir,

Your moſt Humble

And Obliged Servant

John Bradley.

THE

PREFACE.

THE Miracles *of* Chriſt, *and other Evidences of Chriſtianity, have been attackt of late by ſeveral Perſons, for what Reaſons they beſt know: If it be out of Love to Truth, they ought to proceed with all the Fairneſs and Calmneſs ſuch a weighty Debate requires. I ſuppoſe that thoſe that will take the pains to read the following* Diſcourſe, *will find this Temper obſerved in it; and that I ſhew the Weakneſs as well as the Strength of the Arguments and Teſtimonies I uſe.*

The Preface.

In the Treatiſe *that goes under the Name of the* Goſpel of Nicodemus, Chriſt *is made to anſwer* Pilate's *Queſtion*, What is Truth? Truth, *ſays our Saviour*, (*as that Authour, who-ever he was, makes him ſpeak*) is from God. *The Anſwer was not unſuitable to the Character of the Perſon that is made to give it. 'Tis certainly the higheſt Dignity of a rational Creature, to be capable of inquiring after Truth, and to attain to the Knowledge of it.*

If we can no more find out Truth than we can trace a Bird flying through the Air, as ſome of the Philoſophers ſuppoſed, then it is in vain to endeavour after it. But if it be like a City on firm Land, that hath various ways that lead to it, and theſe ways known to Mortal Men, let us ſee what are the Marks, how we may know to come thither, and the Place when we ſee it. In ſhort, the abſolute Sceptick *that doubts of every thing ought to be taken*

taken for a Mad-Man; and it is not much more rational to ſay, we can give an exact and perfect Account of every thing, and that every thing is capable of the ſame Evidence. People would be much more ſteady and calm in their Diſputes and Treatiſes, if they would before-hand agree what ſhould ſtand for Proof, and it would be no hard matter to bring things to this iſſue. Moſt part of the World are like Lawyers, that are fee'd on one ſide or the other, and ſo muſt make the beſt of their Cauſe. How few are there that ſit like the Judge and Jury, that weigh things without Partiality or Prejudice, and are not determined before-hand which way to give their Verdict.

To apply this to the Caſe here before us. It is moſt certain that things have their Proof according to their Nature. The Mathematicks in a Mathematical way. The Effects of Nature by an Induction of Experiments. Matters of Fact

by the Probability of the thing, and credible Teſtimonies. Now all theſe are capable of the ſame Certainty, tho' not of the ſame Demonſtration. The Academicks and Scepticks of old diſputed againſt the Mathematicks, as if we could not be certain of its Principles, nor conſequently of its Concluſions, and had invented abundance of captious Arguments to make you diſtruſt the plaineſt things in it; as that five and five make ten. And Pyrrho *argues that there was no ſuch thing as Motion, nor that a Man was ever Hungry, or bit by a Dog. The plaineſt things with them were ſo very uncertain, that we ought not to believe what we ſaw, or what we heard, or felt. This was their Doctrine, and they had abundance of Arguments, and odd and inſnaring Queſtions to puzzle People withall, as every one knows that hath read the Books that treat of them. But I ſuppoſe the World hath long ſince abandoned*

Vid. Cicero fin. lib. 1. Simplic. in Ariſt. lib. 1. c. 1.

Vid. Diog. Laert. in Vit. Pyrrh.

doned theſe Principles as unreaſonable and good for nothing, and profeſs they will yield to the Truth of things when they are proved by all the Evidence they are capable of.

If a Man would doubt whether Fire would burn, Experience ought to convince him that it would; or that the Load-ſtone would draw Iron, if he ſaw it he ought to believe it. Ariſtotle *long ſince determined with much Reaſon that we ought not to diſpute againſt what was obvious to Senſe, becauſe it hath all the Proof we can deſire, or perhaps the things are capable of, and no Man ought to deſire more.*

As for Matters of Fact, which depend upon credible Teſtimonies, if we have thoſe Teſtimonies that are credible, we ought to be ſatisfied, and conclude the thing is true, or be reſolved to believe nothing of this nature; which ſhews an obſtinate and unreaſonable Temper.

Suppoſe I ſhould be ſpeaking of the late Earthquake in Jamaica, *and ſome by-ſtander ſhould pertly tell me, that for his part he neither believed there was ſuch a thing as an Earthquake, or ſuch a Place as* Jamaica. *And that I ſhould tell him that credible Hiſtories gave an account of the Place, that we traded there every Year; and as for Earthquakes, Hiſtories mention them often, and the Ruine and Devaſtation that they had made, and that many now alive had felt the Earth tremble, tho' not in that terrible manner it did there. But if he would for all this run on in a Story of Sr.* John Mandevile, *and ask me whether he was not a Traveller, and told his Story with as much Confidence as any body; and whether he muſt believe him or not; and that it was got into a Proverb, that* a Traveller may lye by Authority; *and if a Man were but witty, he might ſay abundance of diverting things*

things upon this Head. Or if I ſhould be ſpeaking of Julius Cæſar, *or* Alexander *the Great, and another ſhould run on with a Story of* Hercules, *or* Garagantua, *and confidently affirm the account of theſe Perſons was much a-like credible, I would wonder at his Obſtinacy, and endeavour to ſhew him the Difference betwixt true Hiſtory and Fables; and let him perſiſt never ſo ſtiffly in his Opinion, I am ſure an impartial Enquirer would as certainly believe that there is ſuch a Place as* Jamaica, *that there was an Earthquake there, that there was ſuch a Perſon as* Alexander *the Great, and* Julius Cæſar, *and no more doubt of it than that five and five make ten. For it is not only the bare Credit of two or three Perſons that tell us ſo, but there are abundance of other Circumſtances to make the thing not only credible, but to aſſure us that it is certain, and paſt diſpute; for this is the way*

way by which we arrive at a Certainty in things of this nature. Now we have not only the Credit and Number of the Apoſtles conſtantly atteſting the Miracles of Chriſt, *but a hundred other Circumſtances to make the thing credible; and if theſe are well atteſted, I think it would be unreaſonable to deſire any more; for indeed things of this nature in an ordinary way are capable of no further Evidence; and Obſtinacy is a Crime that People ought diligently to eſchew, which when it arrives to the higheſt pitch, is called the* Sin againſt the Holy Ghoſt, *which deſerves no Pardon, and indeed is a Temper that will ſeek for none.*

If now a Perſon will compare Mahomet *and* Chriſt *together, or equal* Apollonius Tyanæus *to Him, as ſome Ancients and Moderns have done, I will ſhew them that there is as much difference betwixt the Accounts given of them, as there is betwixt the Travels of Sir* John Mandevile

Mandevile *and the Travels of Mr.* Thavenot; *that is, that there is all the Reaſon in the World why we ſhould believe the one, and no Reaſon to believe the other. As for* Mahomet, *he never pretended to any Miracles, as a very learned Perſon hath ſhewn; and for* Apollonius Tyanæus, *you will meet with an Account of him here that will ſatisfie you what you ought to believe concerning him.* Dr. Humphry Prideaux.

The next thing to be conſider'd is, what Teſtimonies ought to be admitted as credible in things of this nature.

1. *No juſtly ſuſpected or ſpurious Writing is to be looked upon as Evidence; ſuch I look on the* Sibylline Oracles *to be as they now ſtand, and the Teſtament of the* Twelve Patriarchs; *the Works of* Dionyſius *the* Areopagite, *&c.*

2. *Nor Teſtimonies that ſeem to be more the Wit of the Expoſitor than the Senſe of the Author, are not to be admitted as poſitive Evidence;*

dence; and for this Reaſon, becauſe it was an hundred to one whether ever the Explication had been found out, except you will ſay that God would reveal it, or that it was handed down by Tradition. For my part I look on the Cabbaliſtical Art and Gematria *to have little Solidity in it: To me the Evidence is not much.*

3. *We ſhould not endeavour to put ſuch a Senſe upon any Writing as the Author never meant. This is a baſe way of treating the dead. Nothing can excuſe it but a very charitable Deſign; ſuch as was* Pamphilus's *Apology, and* Ruffinus's *Defence of* Origen. *'Tis a diſingenious way to play tricks with a Text, and by little Arts to wreſt and bend it till it ſtand right for a Man's purpoſe. The* Socinians *are many of them Perſons of good Senſe, and great Learning, but more remarkable for their Cunning and Dexterity in evading a Text that makes againſt them, than any People*

People whatſoever. But let a Man's Talent be never ſo excellent this way, it is no commendable Character. To pervert the Senſe of an Author, and to forge Writings under his Name, is much the ſame thing, and no leſs diſhoneſt and pernicious. A Perſon that writes ſincerely ought not to try what Conſtruction can be put upon any Paſſage in a Book; but to endeavour to find out the Mind of the Author, and what in his Conſcience he thinks was the Senſe of the Perſon that wrote it: for it is impoſſible ſo to write or ſpeak but our Words may be wreſted to another, nay, perhaps to a quite contrary Senſe. A famous Inſtance or two I ſhall give to this purpoſe. Chriſtopher Davenport, *a* Franciſcan, *Famous here in* England *under the Name* Franciſcus à Sancta Clara, *wrote a Paraphraſtical Expoſition of the* Thirty Nine Articles of the Church of England, *where, by a dexterous Management, he makes them all capable of a good*

Paraphraſt. Expoſit. Artic. Confeſſ. Ang.

good Roman Catholick *Senſe; an impoſſible Task one would think, when ſo many of them are ſo directly and oppoſitely levell'd againſt the* Roman *Church as Words can make them. Another Inſtance we have in* Raynaudus, *and he alſo a* Roman Catholick, *who ſhews that nothing can be ſo plainly expreſſed but it may be turned to another Senſe, and hath made trial of it in the* Apoſtles Creed, *where, by a ſiniſter, but poſſible Interpretation, he hath made every Article there Hereſie and Blaſphemy. 'Tis true, he doth it by way of trial, and not in earneſt; but this ſhews what wretched Work ingenious Men may make with the plaineſt Words or Writing in the World, if they will give themſelves Liberty to ſay any thing to advance their Cauſe. We ſhall often ſee, that by ſhuffling over two or three plain Texts of Scripture, and other good Authorities, and by a dexterous evading four or five more, the moſt ſolid and convincing*

Raynaudus de Bon & Mal. lib.

vincing Diſcourſe may be pretended to be anſwered. And if Men will take this way of anſwering Books, I will paſs for it, that nothing ſhall be able to ſtand before them. I wiſh the Modern Jews, *and ſome other Perſons that plead ſo much of their Cauſe as makes againſt the Goſpel, were not too remarkable for ſuch ſort of dealing.*

4. *But when I ſay we muſt not admit ſpurious or juſtly ſuſpected Writings for good Evidence, yet we muſt be careful that we throw not aſide an Authority upon every ſlight Occaſion, and quarrel with it becauſe it makes againſt us. The* Papiſts *are to blame to reject part of* Epiphanius's *Epiſtle to* John, *Biſhop of* Jeruſalem, *and that of* Chryſoſtom *to* Cæſarius; *others in rejecting* Ignatius's *Epiſtles, and* Cyril's *Myſtagogical Catechiſms.*

And here I cannot but take notice how the Cauſe of Chriſtianity hath ſuffered by the over-nice Inquiries of ſome learned and good Men, who

have

have ſuſpected many things without Reaſon, and have led others into the ſame Miſtakes.

For Example. The Jews *are mentioned by* Hecatæus *with Reſpect, who wrote concerning their Affairs, and ſpeaks honourably of them.* Scaliger *ſays this Hiſtory was forged by ſome* Helleniſt *under his Name; and this (ſays he) is evident from* Origen. *Now the Paſſage in* Origen *ſtands thus.* Origen *had named ſeveral that had wrote of the* Jewiſh *Affairs. There is alſo (ſays he)* Hecatæus's *Treatiſe concerning the* Jews, *where he commends the Wiſdom of thoſe People; ſo that* Herennius Philo, *in his Book of the* Jews, *doubts whether it was the genuine Work of this Hiſtorian; and if it was, he ſays he was too much addicted to the* Jewiſh *Religion.*

Scaliger. Epiſt. 415. ad Iſaac. Caſaubon.

Origen cont. Celſ. l. 1. p. 13. Edit. Cant.

Here we ſee that all that Origen *ſays amounts to no more than this; That* Herennius Philo, (*the ſame, I ſuppoſe, with* Philo-Biblius, *the Tran-*

Tranſlator of the Hiſtory of Sanchoniathon) *an Enemy to the* Jews, *willing to deprive them of the honourable Teſtimony of ſo great an Author as was* Hecatæus, *is willing, if poſſible, to have that paſs as a Forgery, tho' he durſt not abſolutely aſſert it to be none of his.*

Now doth this amount to what Scaliger *would have; that is, that the Hiſtory of* Hecatæus *concerning the* Jews *was the Forgery of ſome* Helleniſt, *and that this is evident from* Origen. *For we ſee there is nothing in the World to make us believe ſo from his Words, but rather the contrary. For* Origen *only tells us what a malicious Enemy to the* Jews *had ſaid, and intimates he had no Reaſon for it. But to ſhew plainly how ill-grounded this Surmiſe is, and not to cite* Joſephus *and* Euſebius, *who mention this Author, I ſhall cite one Teſtimony that will put the Matter out of Diſpute.* Clearchus, *the Diſciple of* Ariſtotle, *who lived at the ſame*

time with Hecatæus, *not only makes mention of* Hecatæus, *but in his Book* De Somno *mentions this very Book that* Hecatæus *wrote concerning the* Jews; *which, as a learned Perſon hath obſerved, is an unanſwerable Teſtimony to prove this Hiſtory genuine, except they have a mind to reject* Clearchus *too; and then at that ſame rate they may reject* Abedenus, Theophraſtus, Beroſus, Alexander Polyhiſtor, *and many more, becauſe they ſpeak honourably of the* Jews, *and mention their Affairs; and yet this Miſtake of this learned Man hath paſſed down as a great Truth whenas there is nothing more falſe and groundleſs.*

Citat. in Joſeph. cont. Appion, l. 1.

Vid. Cl. Spencer Not. in loc.

The Goſpel tells us that Herod *killed all the Male Children under Two Years Old. Now this is not mentioned by* Joſephus. *Upon this ſome cautious Men begin to ſurmiſe, that it is a great Miſtake, and* Herod *never committed ſuch a Fact. Well. It ſeems we muſt believe*

none

none but Jews *and* Heathens; *and, as it happens, we have one of the moſt conſiderable Writers amongſt the* Romans *that atteſts this very thing; a Man of no mean Station, and one of the exacteſt Criticks of his Age; I mean* Macrobius, *whoſe Words are theſe;* Cum audiſſet inter pueros quos in Syria Herodes rex Judæorum inter bimalum juſſit interfici, filium quoque ejus occiſum, melius eſt Herodis porcum eſſe quam filium. *When* Auguſtus *heard that* Herod, *King of the* Jews, *amongſt the Children that he had commanded to be Slain in* Syria *under Two Years Old, had Slain his own Son; it is better (ſays* Auguſtus*) to be* Herod's *Hog than his Son; that is, becauſe he abſtained from Swines-Fleſh out of Religion, which could not influence him to ſpare his own Son.*

Macrob. Saturn. lib. 2. p. 158. Edit. Venet. 1528.

But (ſay they) ſure there is a great miſtake even in Macrobius. *I believe ſome People would have*

been glad to have ſaid it was a Paſſage foiſted in by ſome that loved to deceive the World. But I have not met with any hardy enough to ſay that. Here it is ſaid that Herod *killed his own Son. Now what Son could this be ſay they, and this Paſſage is not mentioned in* Joſephus. *Now, in my Conſcience, if Perſons deal at this rate, to run down the moſt conſiderable Authorities by Surmiſes and Pretences, there is no dealing with them. What if the Ignorance, Careleſsneſs, or Malice of an Hiſtorian, omit or miſ-repreſent a Paſſage, muſt he preſently be believed, againſt expreſs Teſtimonies to the contrary. Some People would have the Paſſage in* Joſephus *concerning* Chriſt *to be ſuppoſititious; I acknowledge they have ſome Pretence for that: If ſo, I ask whether there ever was ſuch a Perſon as* Jeſus of Nazareth, *who told the* Jews *he was the* Meſſias, *becauſe ſo exact an Hiſtorian as* Joſephus *was doth not mention Him. But*

But whether the Son here mentioned by Macrobius *be* Antipater, *or ſome other Younger Son, is not much material; for the Scripture ſpeaks nothing of his Killing his own Son: It is ſufficient that we have this Paſſage juſtified by one of the moſt conſiderable of the* Roman *Writers; and it ſhews a great deal of Perverſeneſs to endeavour to overthrow plain Teſtimonies by Tricks and ill-grounded Scruples.*

Juſt after the ſame manner hath Tanaquil Faber *dealt with that Paſſage of* Tertullian, *where he appeals to the Acts of* Pilate *concerning* Chriſt. *He would have them forged, for God knows what Reaſon, as if* Tertullian, *a Perſon of that Exactneſs and Figure, and an excellent Antiquary, as is manifeſt in all his Works, particularly in his Book* De Pallio, *which a Man would think he had purpoſely wrote to ſhew his Parts that way; can we think that ſo great a Scholar as was* Tertullian *would have wrote in*

that Language to Perſons of that Figure as thoſe were to whom he directs his Apology; would he, I ſay, have appealed to a ſpurious piece, which would have been the effectual way to have ruined him, ſeeing they could all eaſily diſprove it? Neither was he ſingular in this, for Juſtin Martyr *had addreſſed himſelf to them in the ſame Language; and that they might find in their own Records the Acts of* Pilate, *where were Regiſtred the Miracles and Reſurrection of our Saviour.*

The Darkneſs *at our Saviour's Death is not mentionud by* Joſephus, *but it is by as good an Author, for ought I know; that is, by* Phlegon, *the Freed-Man of* Adrian *the Emperor, and by* Thallus, *as I have ſhewed elſewhere. And hither we may refer, I ſuppoſe, that Paſſage in* Pliny, *who ſays, The greateſt Earthquake in the Memory of Man was in the Reign of* Tiberius Cæſar, *when Twelve Cities of* Aſia *were overturned and laid flat in one Night.*

Muſt

Muſt then the Miracle that happened at the Re-building of Jeruſalem, *in the Time of* Julian *the Apoſtate, paſs for a Forgery, had it not been recorded by* Ammianus Marcellinus, *one of* Julian's *Soldiers, and a Heathen. 'Tis well known Chriſtianity ſoon made a great Figure in the World, and was much hated, and perſecuted with an unrelenting Malice both by the* Jews *and* Heathens, *who took all manner of ways to diſgrace it. Thoſe that accuſed the Chriſtians of Killing and Eating their Children, of Committing abominable Crimes, not fit to be named, as 'tis well known the Heathens did. And this is one part of the Apology of all the Primitive Chriſtians to clear themſelves of theſe horrid Crimes, which the World was made believe they were guilty of: I ſay, thoſe that induſtriouſly ſpread ſuch Stories as theſe of them, to be ſure would not ſpeak much to their Advantage in any thing elſe; not that*

I would make this a Plea to introduce Forgeries and lying Stories, and to uphold Religion by bad Arguments, and weak Reaſons, and pretended Wonders. I abhor ſuch an Intention; but I only ſpeak this, that under a pretence of Sincerity we do not an Injury to Truth.

I wiſh with all my heart that Perſons would deal ſeriouſly and ſincerely in a thing of ſuch great moment as the Concerns of Religion are, and not turn off the Evidence by two or three facetious Stories, or reflecting upon the Miſcarriages of ſome Clergy-Men. To be ſure where an Affair is entruſted with many Perſons, it muſt fall into ſome hands liable to great Exceptions; but this is the Fault of the Men, not the Thing.

'Tis certain our unhappy Diviſions have been one principal Cauſe of the ſpreading of Atheiſm; *but theſe are rather to be lamented than healed, and the ill conſequence that attends them increaſes daily. Another great*

Pro-

Promoter of Irreligion hath been the Stage, where the Perſon is uſually brought in to make ſome wretched Figure; as a Pimp, a Hypocrite, or a Fool; nor have the Virtuoſo *ſcaped better, who is repreſented Diſſecting of a Spider, Swimming on a Table, Hunting after Snails and Butter-Flies. But this will never be able to abate the Eſteem of theſe excellent Perſons in the Eyes of Wiſe Men, whoſe Judgment is only to be valued.* Ariſtophanes *repreſents* Socrates *Walking in the Clouds, and Talking like a very Fool; in ſhort, makes him as odd and ridiculous a Fellow as the World hath. But this wretched Ballad-Maker will never be able to deſtroy the profound Reſpect that all Wiſe Men have to the Virtue and Merits of that extraordinary Perſon. Indeed this is an ungentile way (whatever many People may think) of Treating either a Perſon, or a Cauſe. No doubt they might have upheld*

Ariſtophan. Nubibus.

uphold the Credit of the Stage without taking these pernicious Methods. For, in short, if People will reject a thing because some body or another hath made it ridiculous, Men will have no esteem for Truth, or for any thing in the World that is excellent, and deserves Respect.

It is true, this sort of dealing hath tended to infuse ugly Idæa's *of the Clergy into the Minds of People, and many of them may be liable to great Objections; yet I think, generally speaking, as we shall not find any Community of Men more learned, so, I think, not more Virtuous than are the Clergy of the* Church of England; *and in this, I think, I speak not only according to Charity, but Truth.*

I have often made mention of the Chaldee *Paraphrases. There is a great deal of Reason we should have a great Regard to them, especially in Relation to the Subject I have been treating of, they being esteemed to be wrote about or before* Christ's *time;*

time; and therefore the Authors were not prejudiced one way or other. Jonathan Ben Uziel *wrote upon the Prophets, and perhaps upon the Law too, but that is loſt if ever it were in being.* Elias Levita *ſeems to believe he had wrote upon the Law, and cites ſome Fragments from it which he had found in a Writer more ancient than himſelf. What the* Jews *ſay of a Voice that forbad him to interpret the* Hagiographa, *and of the Trembling of the Earth, is a Figment of that vain People. A learned Perſon (ſays the* Jews) *affirm that this Paraphraſe was written about* Chriſt's *time, and I know not why we ſhould doubt of it. I ſhould as ſoon take his Word in an Affair of this nature as any bodies. It is true we have the Paraphraſe of* Jonathan *upon the Law, but 'tis none of his, but of a far later date. The Paraphraſe of* Onkelos *on the Law is of great Authority, and of the ſame Antiquity with* Jonathan's, *as*

Elias Levit. apud Simon. Crit. Diſq. cap. 13.

Doctiſſ. Pocock *Præf. in Micah.*

Vid. *Præf. in Bibl. Polyglot. pag.* 84.

Ben Maimon More Nevoch. Par. 2. *c.* 33. *p.* 289.

as is reaſonably ſuppoſed. Theſe ſhew the true Traditions of the Jewiſh *Nation, and are exceeding valuable for the Evidence they afford to the Chriſtians.*

Laſtly, Let me only add, that People muſt not expect that we can give a particular Account of every thing in Religion, or that all things there are capable of the ſame demonſtration that many other things are. If ever we can expect Myſteries, 'tis in theſe deep things of God. Let a Perſon that objects any thing here, firſt give an exact Account of the Myſteries in Nature that he ſees. We know not how the Soul acts the Body, that I ſhould move my Hand or Foot with a Thought.

I would undertake to prove that the Attraction of the Load-ſtone was a monſtrous Tale, and fit only to be laught at, were I not convinced to the contrary by my Senſes, and the Experiment is ſo common; for 'tis the moſt unlikely thing in the

the World to be true. The infinite Diviſibility of Matter, a Buſineſs our Underſtandings cannot reach; that I will divide a grain of Salt into as many parts as you can a Mountain; that the Motion of the Earth is far more rapid than a Musket-Bullet, as Marſennus *hath proved, and is certainly demonſtrable. But if the Sun and Stars move, their Rapidity is unconceiveable.* Ben Maimon *ſhews that a Man might prove a Child could not live in its Mother's Womb. And to ſhew a Man an Acorn, and tell him that ſhould be an Oak, and be a vaſt Tree, by throwing it in the Ground, looks as improbable to the full as the Philoſophers Stone. So that we ſee that things may be ſtrange to us, and yet very true.*

You will ſay then, What, would you in good earneſt have us to believe every thing that is told us? I anſwer, by no means; but only to judge by the Evidence of things. And if any Perſon can ſhew the like

Evi-

Evidence for any other Religion as I have done for Chriſtianity, then I ſhall ſay Men have ſome Reaſon to with-hold their Aſſent. As for Mahomet, *he never pretended to any Miracles; a learned Perſon hath lately given a full Account of his Life; I cannot do the Reader a greater Kindneſs than recommend him to it. Even this Impoſtor durſt not pretend to Miracles, tho' he began his Pranks amongſt a People that knew not Letters. As for his* Pigeon *that came to his Ear, 'tis a Story of ſome ignorant Chriſtians, and hath paſſed for a current Truth. The* Turks *know nothing of it, nor of any thing that appeared to him in that Shape, or any other, and laugh at the Chriſtians when they mention ſuch things as theſe, and the Miracles of his* Iron Tomb. *In ſhort, he never pretended he came with Miracles, even to thoſe ignorant Heathens amongſt which he firſt ſpread his Impoſtures. Therefore thoſe People that*

Dr. Humphrey Prideaux.

that talk of Mahomet's *Miracles, and would equal him to* Chriſt, *know not what they ſay. The great Evidence of the Truth of his Doctrine, as he ſaid, was the Succeſs of his Sword. To conclude, I am ſure I have dealt very ſincerely and impartially in theſe Papers; and that I hope may pleaſe thoſe that have no Kindneſs for the Subject they treat of, if nothing elſe will.*

ADVER-

ADVERTISEMENT.

THE Reader may be pleaſed to take Notice, that this is part of a far larger Diſcourſe, wherein is given an Account of the Original of Polytheiſm *and* Idolatry, *from the beſt Records, and was wrote ſome Years ſince. This I thought good to advertiſe the Reader of, becauſe of ſome References and ſome Expreſſions that ſpeak of Books lately Printed, that were Publiſhed ſome Years ſince.*

An Impartial View OF THE TRUTH OF CHRISTIANITY.

CHAP. I.

Of Miracles, *their Uſe, and the Evidence from them.*

WHEN Mankind had fall'n, as they loſt their Integrity, ſo in a great meaſure the ſenſe of their Duty. The Will was not only depraved, but their Underſtanding was darkened, ſo that Men began to rea-

ſon fooliſhly, and to chuſe ill, and not only to neglect, but forget their Duty.

Rom. 1. 21. *Their fooliſh Heart was darkened, and they believed Lyes, and became vain in their Imaginations, that when they knew God, they glorified him not as God.*

This is the Account that the Scripture gives us of Man, and the Heathens confeſs the ſame thing; I mean, they acknowledge that the Paſſions of Men were violent and unreaſonable; they complained they had ſtrong Inclinations to unreaſonable and fooliſh things, a violent Propenſity to act contrary to their better Thoughts. I might bring abundance of Teſtimonies out of their Writings to this purpoſe.

Simplic. in Epict. p. 62. Edit. Cant.

Καὶ μανθάνω μὲν οἷα δρᾶν μέλλω κακά,
Θυμὸς δὲ κρείττων τῶν ἐμῶν βελευμάτων.

I know (ſays the Heathen) *what I do is ill and unreaſonable, but my furious Inclination puts me paſt all Counſel*

Counſel and Advice. This is what they called the ἄλογα πάθη, the *bruti ſh Appetite.* They looked on the Soul to be in a weakly Eſtate, and this they called the πτεροῤῥύησις, *a moulting of its Wings that it could not fly with that freedom that was once in its Nature.* This ſome ſuppoſed to proceed from Crimes committed in another State, and therefore it was ſent here as a Puniſhment: Others, that it proceeded from the Nature of Matter. The Philoſophers treat of theſe things with a great deal of ſubtilty. I ſhall only remark, that they took it for granted that the State of Man here was weak, and ſinful, tho' they could not well give the reaſon of it; therefore ſome of them ſuppoſed that both *Good* and *Evil* ſprung from eternal Beings of a contrary nature. This *Plutarch* calls an Opinion of vaſt Antiquity, and he ſets down an accurate account of the Religion of the *Perſians*, taught them by

Vid. *Plutarch de Exul.* & *Seneca paſſim* & *Alcin. de doct. Platon. cap.* 24.

V. *Max. Tyr. diſſ.* 25. τῶ θεῶ τὰ ἀγαθὰ ποιεῖν φ, πόθεν τὰ κακὰ.

Plutarch. de Iſid. p. 307. the famous *Zoroaſter*; the chief thing of which is, that he makes two Eternal Beings, the one *Good*, and the other *Evil*: The *Good*, called *Oromazes*; the *Evil*, *Arimanius*. *Manes*, the Author of the *Manichees*, brought this Opinion of his Country into his Hereſie, and mixed this and ſeveral Heathen Rites with Chriſtianity. *Valentinus*, the Author of the *Valentinians*, makes both *Good* and *Evil* Eternal, only, like many of the *Platoniſts*, he makes it to proceed from the Nature of Matter.

Origen. dial. cont. Marcian p. 85. Edit. Wetſten. A large and remarkable Extract we have from one of his Books, in that Dialogue call'd *Origen's*, which ſhews him to be a Man of more Wit than many People may perhaps think he was Maſter of.

Origen cont. celſ. l. 4. p. 207. Tertull. præſcip. hæret. cap. 7. Euſeb. Eccleſ. Hiſt. lib. 5. c. 27. *Origen* calls it the moſt difficult Queſtion, whence proceeded *Evil*; and both he and *Tertullian* obſerve, that all People granted the thing, tho' they were puzzled to know its Original. This is evident by their

their Sacrifices, eſpecially thoſe that were by the Death of a living Creature, the deſign of which was, to give Life for Life; an univerſal Acknowledgment that Men were ſenſible of their Offence againſt a Superior Being. *Plutarch* ſays, That the Seal which the *Egyptian* Prieſts uſed to ſet upon the Beaſt that they ſacrificed, repreſented a Man upon his Knees, holding a Dagger to his Throat; by that acknowledging that they ought to die for their Sins as that poor Beaſt did. The Cuſtom of Sacrificing living Creatures prevailing every where, ſhews all Men were highly ſenſible of their Guilt, and the way to expiate it was by Blood.

Plutarch. de Iſide.

V. *Porphyr. de non edend. animal. paſſim.*

Now God had promiſed that He would ſend one, not only to ſatisfie for what was paſt, but give better Laws for the time to come: One that ſhould rectifie their Miſtakes, and teach them their Duty, and re-inſtate them in the Favour

of God, that they had loſt by their Diſobedience. This account the Scripture gives, which hath nothing in it but what is very agreeable to the Nature of God, and the State of things.

Now becauſe there might be many Pretenders to this Office, it was therefore neceſſary that the Perſon deſign'd of God ſhould give ſome Teſtimony of his Miſſion, ſome Evidence that he might gain Belief.

In all Ages, none hath had a more univerſal Approbation than that of *Miracles*, or ſupernatural Works. When *Alexander* asked the *Indian* Prieſt what a Man muſt do to become a GOD; he anſwered, by doing that which is impoſſible for Man to do. And *Chryſippus* in *Tully* ſets down this as one great reaſon why all Mankind were ſo unanimous in the Belief of a *God*, becauſe there were many things done which were above the Power of Humane force and

Plutarch. Vit. Alexand.

Tull. de Nat. Deorum, l. 3.

and contrivance, and therefore they muſt be done by ſomething of greater Power and Wiſdom than that of Man, and what was that but *God?*

When *Moſes* was ſent into *Egypt*, God gives him the Power of *Miracles*, as a Teſtimony of his Miſſion; and the *Egyptian* Prieſts acknowledged it, ſaying, *This is the Finger of God*; that is, as the *Chaldee* Paraphraſes give the ſence, *This is not the Power of Man, but of God, and an uncontroulable Evidence that he hath ſent him.* *Exod.* 8. 19. *Targ. Onk. & Jonath.*

Mankind in general ſeems to have this Notion, to expect ſupernatural Works from Perſons that pretend to be ſent from *God*, and to acknowledge his Power with the Perſons who did them. This might be ſhewed in multitude of Inſtances, not only concerning the *Jews*, but the *Heathens*, as is evident in the Lives of *Pythagoras*, *Numa*, *Lycurgus*, *Jamblicus*, *Plotinus*, *&c.* perhaps God might give

them theſe Notions upon this very account, That when the *Meſſias*, the great Law-giver came, they might expect *Miracles*, as the Teſtimony of his Miſſion, and receive all the Satisfaction they could deſire.

If this be thought too much to be granted, I ſhall however offer ſome other things very pertinent upon this head, that will, I ſuppoſe, eaſily be allowed.

1. It is moſt certain, that the great Evidence that a Prophet was to give of his Miſſion, among the *Jews*, was the Teſtimony of Miracles. This we have expreſsly aſſerted in the Law of *Moſes*, *Deut.* 18. 22. and *Deut.* 13. And the Lord ſhews *Moſes* that this would be a ſufficient Teſtimony both to convince the *Jews* and *Egyptians* that he came with a particular Command from Him. *And Moſes anſwered and ſaid, But behold they will not believe me, nor hearken unto my Voice: for they will ſay, The Lord*

Lord hath not ſent thee, Exod. 4. 1. Here we have the Objection that would be made againſt him, and his Evidence to convince them to the contrary, being a Teſtimony they could not rationally contradict, I mean that of *Miracles*. Purſuant to this, the *Jewiſh* Maſters aſſert this to be one of the diſtinguiſhing Characters of the *Meſſias*, that he ſhould *work Miracles*, particularly, that he ſhould *raiſe the Dead*. When it was noiſed that *Chriſt* was a *Prophet*, or the *Meſſias*, the *Jews* preſently ask a Sign from Heaven. And when *John* the *Baptiſt* ſent his Diſciples to *Chriſt*, to know whether he was the *Meſſias*, our Saviour bids them return to their Maſter, and tell him of the Works they had ſeen, and heard: *The Blind receive their Sight, the Lame walk, the Lepers are cleanſed, and the Deaf hear, and the Dead are raiſed.* By theſe tokens he muſt needs know who he was. And our Saviour tells the

Midraſch Coheleth R. Levi ben Gerſon. & Maimon. in Epiſt. ad Afric.

Mat. 11: 1, &c. Luk. 7. 18.

the *Jews*, that the Works he did bore witneſs of Him. And in another place, *If I had not done among*
Joh. 15. 24. *them the Works that no other Man did, they had not had Sin*; that is, if he had only told them he was that great Prophet that was promiſed to their Fathers, and had no other Evidence of it, God and Man would have juſtified them if they had rejected him, and they had acted like good and prudent People; for no Perſon that takes upon him ſuch an extraordinary Character ought to be believed upon his bare Word. But he gave them other Teſtimonies than this, and that is, his Works bore witneſs of him: *The Works that I do bear witneſs of me*; ye cannot reject them without Obſtinacy, they are the great Character of the *Meſſias*, and ye have all the Evidence that ye require, or expect, or God ever promiſed, or is reaſonable to demand. This made the Diſciples ſo reſolute in their

Juſti-

Juſtification of him. For what they teſtified concerning him was what their own Eyes and Ears had ſeen and heard; that is, they were ſure the Miracles they related concerning him were true; for they had ſeen them. And if they were ſo, this was a ſufficient Teſtimony that he was the *Meſſias*. And St. *Luke*, in his eloquent Preface to *Theophilus*, tells him, he would write nothing but what he had perfect underſtanding of; that is, he had all the aſſurance that ſuch things are capable of to make us believe that they were true. Nothing that was doubtful or ſuſpected, but what we had from thoſe that were Eye-witneſſes from the beginning; that is, in ſhort, he would write nothing to him but what would abide the ſevereſt tryal; that he had uſed all the Caution in the World that he might not be deceived himſelf, or deceive others. This is the import of thoſe Words, *That he had had perfect*

1 *Joh.* 1. 1.

Luk. 1. 3, 4.

perfect Underſtanding of all things from the very firſt, and from thoſe that from the beginning were Eye-Witneſſes. And then if the things were true that he wrote, as he was very well aſſured they were, there was no doubt but JESUS was the *Meſſias*. I ſhall only add, That the People when they heard that *Jeſus* was the *Meſſias*, preſently demanded of him a *Sign from Heaven*, as a Teſtimony that he was that Perſon.

Mat. 12. 38. Joh. 2. 18.

2. The Teſtimony of *Miracles* muſt needs be the quickeſt way of convincing Perſons, and the moſt general. What an aſtoniſhing thing would it have been to have heard the Tongue of a Dumb Man looſed? to have ſeen the Lame walk, and the Blind, that never knew what Light was, to have his Eyes opened, and to ſee plainly; and to have heard him tell what odd Conceptions he had of the things he ſaw in that dark and melancholy Night he had lived

lived in till then, and how surprizing a thing the World was to him when his Eyes were opened? and all this effected by the most unlikely means. Should we have seen the young Man rise from the Bier, or *Lazarus* come out of his Sepulchre in his Grave-Cloths after he had been four days dead; this is not to speak like Man, but to act like *God*; and must needs have a mighty Influence upon the most stubborn Disposition. Such an Evidence as this is like a great flash of Lightning, that we cannot shut our Eyes so close but we must perceive something of it, and must strike the worst of Men with Terror. Our Saviour represents the State and Thoughts of Men in that Parable of the *Rich Man* and *Lazarus*, where we find that Person in Torment petitioneth for his Brethren, that they might not come into that miserable State, and knows no such likely way to prevent it as by sending one from *Luke* 16.

the

the Dead to ſpeak to them; nay, then (ſays he) ſurely they would Repent. I ſay, the common Thoughts and Apprehenſions of Men are repreſented here as ſuppoſing no way ſo ſucceſsful to convince as ſupernatural or miraculous Works; for a Perſon to riſe from the Dead muſt be of this nature, that is, muſt be ſupernatural or miraculous. We find the People that had ſeen the Miracles of the Apoſtles, *Barnabas* and *Paul*, bringing their Sacrifices, believing they were Gods, they were preſently convinced there was a Power more than Humane in the Works that they did.

Act. 14. 13.

3. The Teſtimony of *Miracles* is an Evidence that is ſuited to all Capacities; and it was very neceſſary ſo univerſal a Benefit ſhould be attended with Arguments of this nature.

To illuſtrate this we may further conſider, that every Man was

was to be equally concerned in the Loſs or Benefit of the Goſpel-Covenant. 'Tis true, in the Affairs of this World we are apt to pity thoſe moſt that are fall'n from a high Eſtate into Poverty and Misfortunes, and look upon their Affliction with greater tenderneſs and regard. When we read of the Overthrow of *Pompey*, the Tragical Death of the Emperor of *China*, and how the great Captain *Beliſarius* ſtood in the High-way begging for a Farthing, this ſtrikes our Thoughts with great Tenderneſs, and the Conſideration of what they once were makes us more apprehenſive of their Miſeries; but when we hear of a Maſter torturing his Slave, we ſcarce remember it an hour.

'Tis certain, a Man can but loſe all, yet we do not eſteem a Man of a mean Fortune near ſo miſerable when he is reduced to nothing, as a General that hath loſt his Army, or a King his Crown,

Crown. Our Bleſſed Lord ſhews, the Liberality of the poor Widow's Mite was as great a Charity in one ſenſe, as any Perſon in the World could give; and that not only in God's eſteem, but if we look into her own Circumſtances, for ſhe gave all ſhe had. So the Labouring Man that had loſt his Ax, crys out to the Prophet, Alas! Maſter, it was borrowed. And the poor Man that had his Ew-Lamb taken from him that he brought up in his Boſom, and nouriſhed as a Daughter, might be as much concerned for his Loſs as *Darius* for his Wife and Kingdom. But we ſhall hardly think the Misfortune can be equal, but our Minds will ſtill be proportioning Mens Sorrow according to the greatneſs of what they had to loſe.

But however theſe things are, 'tis certain every Perſon is equally concerned as to the Happineſs and Puniſhments of another Life, and the

the Joys and Miſeries are not proportioned to Mens Eſtates and Fortunes, but according to their acceptance or neglect of the Terms of Salvation. Here all People ſtand upon the level, and ſhall receive according as they deſerve.

Every Man hath not a Kingdom to ſave or loſe, but every one hath a *Soul* to be happy or miſerable. The Enjoyment of God is the greateſt of all Bleſſings; the Terrors of Hell greater than our Fears. God is no reſpecter of Perſons; but the Sentence is, *If thou doeſt well, thou ſhalt be accepted; if Evil, Sin lies at the door.* Every Man here is equally concerned to look to himſelf. He that loſeth God's Favour can have no greater Loſs; and he that poſſeſſeth Heaven can deſire no greater Happineſs. So that in this caſe we may ſay, as *Job* did of the Grave, *There is no diſtinction of the Servant and Maſter.* Gen. 4. 7.

Was it not then becoming the Divine Nature, and the Love of God, to propoſe the Riches of his Grace by Arguments that every body might be ſenſible of. Reaſon and Diſcourſe might have their Influence upon ſome, but, alas! how few have Leiſure or Underſtanding duly to weigh them? What is of more cogent truth than the Mathematicks; yet, how long might a Man argue and demonſtrate one of the Propoſitions in *Euclid* before it ſhould be apprehended by the vulgar? How long might a Man argue about the truth and reaſonableneſs of Religious Duties to poor unthinking and ignorant Wretches, before he make them duly to apprehend the force of his Arguments? and yet theſe have Souls to ſave or loſe as well as the greateſt Princes upon Earth.

What more reaſonable than to uſe Arguments proportioned to every

every Capacity, to convince them of their Duty, and to terrifie them from their Sins? And does not Supernatural Works fully effect this? Every Man here is a competent Judge; 'tis not only propoſing Reaſons to us, but 'tis arguing to our Senſes, to our Eyes, and Ears: Therefore our Bleſſed Lord, after his Reſurrection, ſhews himſelf often, and openly to his Diſciples, eats and drinks with them; and that he might remove all doubts and ſcruples from them, he bids them handle me, feel me, 'tis I my ſelf, you are here all competent Judges in this caſe, and you have all the aſſurance that can be given or deſired that 'tis I, your Maſter and Lord, and that you are not deceived. And when St. *Thomas* was abſent, and doubted of the Truth of what the reſt of the Diſciples affirmed to him, Chriſt appears to him; and becauſe he would not believe except he ſaw and felt the Wounds

which the Spear and Nails had made in his Hands and Side, he bids him reach his Finger, and put it into his Hands; and reach hither his Hand, and put it into his Side; upon which he crys out, *My Lord, and my God.* This was such an Evidence that not only convinced, but astonished him; and this made the Apostles so resolutely suffer and die for the Confirmation of that Doctrine they had received from their Master. And St. *John* tells us what they preached, it was what they
1 *Joh.* 1. 1, 2. had heard, and what they had seen with their Eyes, what they had looked upon, and what their Hands had handled; that is, they had such Assurance that what they preached was true, that none could desire or were capable to receive more. To conclude, let those that are displeased with this Evidence of *Miracles* propose some other way that might answer the Ends I have proposed; which, I sup-

ſuppoſe, they will not find an eaſie task.

The great Objection that lies here is, that ſome of the Heathens did extraordinary things, which might ſeem to invalidate the Evidence of *Chriſt*'s Miracles. Thus we find the Heathens in St. *Auguſtin* comparing *Tarquin*'s cutting a Whetſtone with a Razor, and *Q. Claudia*'s drawing a Ship after her with her Girdle, to clear her of Incontinency, and *Tucia*, another Veſtal, carrying Water in a Sieve from *Tyber*; theſe, I ſay, they compared to the Miracles of *Chriſt*, and objected them to the Chriſtians, tho, 'tis certain, the wiſer ſort did not believe theſe Fooleries themſelves. *Livy* and *Valerius Maximus* look on them as Stories only credited by weak People; that they were Wonders done in thoſe ancient times, of which there is little Evidence.

Aug. Civ. Dei l. 10. *c.* 16.

Liv. l. 1. *& paſſim, & Val. Max. l.* 1.

But the Perſon they found out to confront our Bleſſed Saviour

was *Apollonius Tyanæus*, whom *Hierocles* with a great deal of confidence equals to Chriſt. And the Heathens looked on it as one of the moſt conſiderable Objections they had againſt the Goſpel, and would be ſtill replying upon the Chriſtians, that the great *Apollonius* was as eminent for his Wonders as any Perſon could be; and indeed many that profeſs Chriſtianity have made unhappy Inferences from Miracles, and inſiſted upon this Impoſtor, as if no certainty could be gained this way.

v. *Aug. ad Deogratias, Epiſt.* 49. *p.* 230. Apuleius Mauderenſis, vel Apollonius Tyanæus feciſſe diceretur, quorum multa mira nullo fideli autore jactitant, *& Euſeb. cont. Hierocl. ad calcem demonſt. Evang.*

I ſhall therefore give an account of the ſtrange things this Impoſtor is reported to have done, from *Philoſtratus* that writ his Life, whom *Hierocles* follows in his Invective againſt the Chriſtians; and I the more willingly do this, becauſe the Book is not very common, and many People imagine

gine there is more in it than really there is, and there hath been lately ſome ill uſe made of it upon this account.

CHAP. II.

The Life of Apollonius Tyanæus, *and his pretended Miracles.*

THIS *Apollonius* was Born in *Greece*, at *Tyana*, a City of *Cappadocia*. He was exceſſive greedy of Praiſe, as *Philoſtratus* himſelf tells us; and that he had a moſt vehement deſire to Philoſophy, even to Madneſs, as ſome reported. He was inſtructed by ſeveral Maſters, but that which pleaſed him moſt was the Sect of *Pythagoras*. Having finiſhed the courſe of his Studies, he puts on a ſtrange Habit, cloathing himſelf

l. 1. *c.* 1. & *c.* 3.

in a long Linen Garment, to make the People the more to take notice of him; and alſo pretending that all Woolen Cloths were polluted, and unfit for a Philoſopher. Having performed his Five years ſilence, he reſolves to Travel; and to that end chuſes one *Damis* for his Companion, and to write down his Adventures. This *Damis*, *Philoſtratus* tells us, was no Fool; and he likewiſe takes care to let us know that he had not much Wit. From this Man it is that we have an account of almoſt all the Wonders *Apollonius* did; but *Philoſtratus* tells us, that he had writ them down ſo odly, and had told his Story with ſo little Art, that he was forced to correct it before it was fit to appear in the World. But he forgot to obſerve, that a Lyer muſt have a good Memory. Let us take an account of them as they are poliſhed by *Philoſtratus*.

Lib. 1. *cap.* 6.

οὐκ ἄσοφος, *Lib.* 1. *cap.* 3. & *cap.* 13.

Lib. 1. *cap.* 3.

Having

Having got a Companion fit to his Mind, he reſolves to travel into *India*, to learn what was the Philoſophy of the *Brachmans*, a very hazardous Undertaking, eſpecially in thoſe days; ſo that his ſeven Companions being diſcouraged at his deſign forſook him; but he and *Damis* were not diſcouraged either at the length, or the danger of the Way, but proſecuted their Journy, and afterwards returned into *Greece*.

Now I come to give an account of his *Miracles*, which make him ſo remarkable. *Philoſtratus* tells us, that a Viſion appeared to his Mother when ſhe was with Child, and ſhe boldly asked it what ſhe ſhould bring forth. *Thou ſhalt bring forth me*, ſaith the Ghoſt. But ſhe asking who he was; he anſwered, *I am the God Proteus.* This *Proteus*, ſays *Philoſtratus*, is a God of the *Egyptians*, and he ſends us to *Homer* for a Deſcription of him. Indeed ſuch things

Lib. 1. *cap.* 3.

are

are fitteſt for a Poet, or a Romance. Now, as *Mercury* is called the *Meſſenger of the Gods*; ſo *Proteus* is their *Juggler*; a God that could turn himſelf into any Shape; ſometimes appear to be Fire, ſometimes Water; the Emblem agreed well enough to this pretending Wonder-Worker. He ſays that ſhe was brought to Bed in a Meadow, amongſt Graſs and Flowers, and that a great company of Swans came and ſang moſt ſweetly, as he had heard People ſay. *Ibid.*

He ſays he cannot but admire the Courage of *Apollonius*, in going through ſo many Barbarous Nations; and his Wiſdom, that he could learn the Language of Birds: But this he had amongſt the *Arabians*, who were very dexterous at it, and attain to this extraordinary Accompliſhment by eating the Heart or Liver of a Dragon. No queſtion but Men that uſed to eat ſuch Food muſt perform Wonders.

l. 1. *c.* 14. δρακόντων καρδίαν ἢ δὲ ἧπαρ.

Next,

Next, we have an account of a Lyoneſs that the Hunters had caught, and that ſhe had eight Whelps in her Belly. By this *Apollonius* very gravely tells *Damis* that they ſhould ſtay in the *Indies* a Year and 8 Months. Juſt as *Calchas* in *Homer* had fore-told that the *Greeks* ſhould fight againſt *Troy* 9 Years, by ſeeing 9 Sparrows, as *Apollonius* afterwards relates. *l.* 1. *c.* 16.

The next Wonder we have is, That a Light or Vapour appeared to him in the Night, *Apollonius* bid them curſe it, and ſo it vaniſhed. *l.* 2. *c.* 2.

When he came into *India*, he makes his Addreſſes to the King, who ſends him to *Jarchas*, Preſident of the *Bramins*, who, as ſoon as he ſaw him, told *Apollonius* his Name, Kindred, and almoſt every Accident that had befallen him. He told *Apollonius* he would converſe more with him after they had performed the Sacred Rites.

Apollonius

Apollonius earneſtly intreats him that he might be preſent with them, and Partaker in that Solem-
Lib. 3. *cap.* 5. nity. Which being granted, and tho' it was not permitted to *Damis* to be at their Myſteries, yet he ſaw them go to a Fountain, and waſh themſelves, which made them Sweat and Smoak, as if they had bathed themſelves in Fire. That as they danced in a Ring *Jarchas* ſtruck the Earth with a Staff, which threw it into a trembling, and Waves as if it had been Water; by which motion they were lifted into the Air about Two paces in their Dance.

He tells us likewiſe how *Jarchas* very gravely relates his own Pedigree, and ſhews the ſeveral Bodies his Soul had paſt through, and that he could very well re-
Lib. 3. *cap.* 7. member many Ages before he was Born, and the Bodies he had animated. The like he does of *Apollonius*, ſhews how many Tranſmigrations his Soul had made,

too

too ridiculous to inlarge on, tho' I believe it was not eaſie for *Apollonius* to confute him in what he had ſaid. But the beſt on't is, he pretends to as good a Memory as the *Indian.* Next he tells us how the King of the *Medes* came to them, and how the Stools and Diſhes moved of themſelves, and ſet themſelves before them without any help. *Lib.* 3. *cap.* 8.

Then he relates how *Jarchas* caſt a Devil out of a poor Woman's Son, by writing a Charm, in which he curſed and threatned the Devil ſeverely if he did not obey. And that he ſet a Man's Thigh that was diſplaced by a Lion. Next he tells how to prevent Abortion, by keeping a live Hair in ones Boſom: And that eating the Eggs of an Owl roaſted would make Children Temperate. *Lib.* 3. *cap.* 12. Theſe are the Feats *Damis* relates the *Indian* Prieſts did. Let us now ſee what *Apollonius* was able to do when he ſets up for himſelf.

Apollonius

Apollonius returning into *Greece*, was admired and courted by every one, as a Perſon of extraordinary Knowledge, and that had travelled into unknown Places to procure it. And it was not long but he made it evident what a Man he was; for entertaining the *Epheſians* with a Speech, there ſate ſome Sparrows in a Tree hard by very ſilent; at laſt one of them begins to chirp, at which *Apollonius* ſtops, and after ſome pauſe told the Auditory that the Sparrow they heard chirp ſpoke to his Companions, that there was a Boy had loſt ſome Wheat at ſuch a turning, and that he came to tell his Companions of it, that they might be partakers of the Banquet. And the People found it to be true; which is one Inſtance how he underſtood the Language of Birds.

l. 4. *c.* 1.

After this he ſmelt the Plague before it began, and that the Air ſtunk; and that for the Cure of it,

l. 4. *c.* 1. 2 *Edit. Paris* 1608. *Morel.*

it, he having Sacrificed to the Gods, there was among the multitude a poor wretched old Man, his Cloths were torn into Rags, and his Face lean, and withered, and had a Bag on his Back full of old Cruſts: This is the Devil, ſays *Apollonius*, that hath infected this City, Stone him, Stone him: At the firſt the People were unwilling, thinking it very unhuman to ſtone a miſerable old Beggar; but at laſt he perſwades them to it. So the Rabble began to throw Stones as thick as Hail at him, that they had in a moment caſt a vaſt heap on him. So having killed the Devil, or the old Man, or, as 'tis moſt probable, neither, (for he brings no proof for it, but a report he had heard ſomewhere) behold, inſtead of an old Man they ſaw a black Maſtiff-Dog run away, with ſparkling Eyes; an Evidence it was an Evil Spirit. By this means was the Devil ſent packing, and the Plague ceaſed.

Καὶ ἄφλε ἐν αὐτῇ τρύφῳ. panaceis cruſtis refertam peram geſtabat.

A Boy laughed at *Apollonius* as he was ſpeaking to the People; but by a Charm he caſt the Devil out of the Boy, that provoked him to laugh at ſo great a Perſon.

Lib. 4. cap. 6.

Philoſtratus tells us, that it was reported, that *Apollonius* ſeeing a Maid carried out to be Buried, he bid them ſtop the Bier; and having rubbed her Hands and Face, and whiſpered ſomething in her Ear, ſhe came to Life, and aroſe. This is ſo extraordinary, that he gives not much credit to it; or if it were done, he ſuppoſes the Maid was but in a Trance. But as *Euſebius* obſerves, 'tis moſt certain there was no ſuch Diſcourſe, or elſe it would have been in the Indictment his Adverſaries drew up againſt him to *Domitian*, when they accuſed him for a *Magician*, this being the moſt material Accuſation they could have had if it had been true.

Lib. 4. cap. 16.

Cont. Hierocl.

That being caſt in Priſon by *Domitian*, he ſhewed his Man

Damis

Damis that his Chains would come off when he pleased. He foretold in *Egypt* that a Person going to Execution should not die, as it came to pass.

When *Apollonius* was in *Egypt*, there was a Person that kept a Lion that was as tame as a Dog, so that the Man got a great deal of Money by shewing him. The Lion seeing *Apollonius*, came and kneeled before him; the People thought it had been a trick his Master had taught him to get Money: But *Apollonius* told them the meaning of it; which was, that the Lion desired him to inform them that the Soul of *Amasis*, formerly their King, was lodged in him: At which words the Lion wept and roared most pitiously, and it plainly appeared that he shed Tears; an Evidence that what he said was true. *lib.* 5. *c.* 15.

Amongst the *Gymnosophists*, an Elm-Tree saluted *Apollonius*, calling him by his Name. That *lib.* 6. *c.* 3.

he delivered the Cities of *Helleſpont* from an Earthquake by his Sacrifices. That making a ſudden ſtop in an Oration which he was making to the *Greeks*, he looked fiercely, and ſaid, Smite
lib. 8. *c.* 10. the Tyrant, ſmite him; at which time *Domitian* was kill'd. That he cured a Boy bit by a Mad-Dog; and ſome other little Predictions and Dreams there are which I omit. As for his Death, *Philoſtratus* tells us there were ſeveral Reports: Some ſaid he was Buried; others ſaid he went into one of the Heathen Temples and was never ſeen more; which to believe he cannot tell; but this was certain, that he never
lib. 8. *c.* 12. ſpake with any Perſon that knew where his Grave was.

Thus have I given an account of the Miracles of this vain Impoſtor: I have been the more large in it, becauſe he was a Perſon ſo very deſirous to make the World believe great things concerning

cerning him, and ſeeing the account of them hath been preſerved to our time. But ſuch is the Watchfulneſs of Divine Providence to diſcover Truth from Falſhood, that there is all the apparent Evidence that can be wiſhed for to ſhew there is no Credit to any Wonders that are related of him.

Firſt, Moſt, if not all the Miracles that *Philoſtratus* relates, depend on the Authority of *Damis*, a Perſon that we may ſee throughout the whole Story, would not ſtick to ſay any thing for the Credit of his Maſter; beſides, he was an ignorant Fellow, as *Philoſtratus* tells us, that it was eaſie for this cunning Juggler to deceive him; for he told his Maſter, that when they were got to the top of Mount *Caucaſus* he was ſure he could touch the Sun with his Staff. *Philoſtratus* acknowledges that he was but a rude and ſimple Fellow. Now from this Per- *lib.* 2. *c.* 2.

ſon it is that *Philoſtratus* had all his Information to write his Legend, or from what is as little to be credited, the Reports that he heard amongſt People: And even this were enough to diſcredit all that he hath ſo elegantly written on this Subject.

But, *Secondly*, it will appear beyond all contradiction, that the pretended Wonders of *Apollonius* deſerve no credit, if we conſider the vaſt number of notorious Untruths that ſwarm every where in his Relations, and are far more numerous than his Miracles.

How ridiculous is it for him to tell us the *Arabians* attained
Lib. 1. *c.* 14. the Art of knowing the Language of Birds by eating the Liver of a Dragon. Such things might perhaps be believed when theſe Countries were leſs known, and every monſtrous Story paſſed for Truth, becauſe it was not eaſie to diſprove it. This made *Herodotus* and *Diodorus Siculus*, Men of good ſenſe,

ſenſe, relate many incredible things; yet they ought not to be too ſeverely cenſured, for they had them from Authors that had gained Credit, and from the relations of Men of the beſt Repute, tho' we know them now to be monſtrous Untruths; yet ſure we muſt not excuſe theſe things in a Prophet, a Man of Supernatural Illumination. And if the Perſon that relates his Miracles will talk at this rate, 'tis an eaſie thing to make his Maſter work what Wonders he pleaſes; who is ſo weak now as to believe what Antiquity talks concerning Dragons and other Monſters.

Damis tells us that his Maſter did not only underſtand the Language of all Nations, but Mens very [a] Thoughts; and yet for all this he forgets himſelf, and ſays in another place, [b] that he was

[a] Noli inquit mirari quod omnium hominum linguas profeſſus ſum, quæ taciti intra ſe homines cogitant etiam percipio, *lib. prim. cap.* 13. [b] Apollonius autem ab interprete quidnam dixiſſet rex percontatus, *lib* 3. *c.* 8.

forced to make uſe of an Interpreter to know what the King ſaid to him.

The Story of *Prometheus* is well known, and how the Poets relate he was found upon Mount *Caucaſus*, and an Eagle was continually feeding on his Liver. What the true Hiſtory of this is we cannot ſo eaſily know; for Authors give different Interpretations of it; but no Body ever took it in a ſtrict and literal Sence; but tell us this or the other thing was the meaning of it. But *Damis* affirms poſitively that there was no addition of the Poets in it, and that *Prometheus* was really bound to Mount *Caucaſus*; and to confirm it he ſays, that he himſelf ſaw the Chains that faſtened him there; but he adds, that it was a hard matter to tell what they were made off; and in that I dare ſay a Man may believe him.

Καὶ δεσμὰ ὁ Δάμις ἀνῆφθαι τῶν πέτρων λέγει, ἐ ῥάδια συμβάλλειν τὴν ὕλην, *l.* 2. *c.* 2.

He

He ſays in paſſing *Caucaſus* they ſaw Men four Cubits high; and in *India* ſome of five; the truth on't is, the Cubit is a very uncertain meaſure, ſo that we know not exactly what he means here; but to be ſure he deſigned to tell us there were Men of vaſt Proportions there; than which nothing is more falſe. πηλεκπήχεις, πενταπήχεις, *lib.* 2. *c.* 2.

He ſays in the River *Arceſinus* there were Serpents ſeventy Cubits long: That the *Indians* would ſling with that exactneſs, as to touch the Hair upon a Child's Head without any danger of hurting him; and that they could ſhoot one Arrow after another in as exact a Figure as a Painter could draw with his Pencil. *lib.* 2. *cap.* 8. Ita affirmat *Damis.* Funda enim adeò ſubtiliter jaculantur, ut emiſſo lapide, aut glande pueri extremos capillos duntaxat attingant, *l.*2 *c.*12.

I ſhall not ſtand to relate what he ſays of the River *Peacocks*; but he tells one thing that is worth taking notice of: There is (ſays he) in *India*, in the River

Hyphaſis, a ſort of a white Worm, out of which is extracted an Oil very combuſtible, and can be preſerved in nothing but Glaſs. This Creature is only taken for the King's Uſe, for the breaking the Walls of a City; for where-

Ignis accenditur inextinguibilis, *lib* 3 *c.* 1.

ever that Fat touches, it raiſes a Fire that nothing can extinguiſh, and lays the Walls even with the Ground.

lib. 3. *c.* 2.

Then he comes to his Dragons, and tells us there were ſome thirty Cubits long, that can ſcarcely lift up their Heads; and that the Mountain Dragons hunt the Marſh Dragons, and are exceeding ſwift; that they are all over Scales that ſhine like Silver, and their Eyes of a fiery Colour; and that they will aſſail Ele-

lib. 3 *c.* 2.

phants; and that what is more, they have a Stone in their Heads that will make Man go Inviſible.

He ſays that there were a ſort of Wild-Aſſes which had a Horn in their Forehead, of which they made

made Drinking Veſſels, and that who-ever drank out of them was ſecured from all Danger for that Day; Fire would not burn him, a Wound would not hurt him, the moſt deadly Poyſon would have no effect on him, nor any Diſeaſe ſeize him. Here *Damis* ſeems to have ſome Conſcience, and ſays, he doubts whether it be true, and for this Reaſon, which is a good one, that then many would drink out of it every Morning, that they might never die. *lib.* 3. *c.* 1.

He ſays further, that there were Pigmies that lived about the River *Ganges*, and Griffins that kept Mountains of Gold; that had Bodies like a Lion, and a Head like a Man: That at their Return from the *Indies*, they arrived at a place upon the *Red-Sea*, where there were whole Rocks of Braſs: That there were

Pigmæos autem ſub terra degentes ſupra *Gangem* poſita loca in colore, ſicut fama de iis prædicata vivere non eſt vanum, ὡς πᾶσιν εἴρηται, *lib.* 3. *c.* 14.

were Pigmies and Griffins alſo in *Æthiopia*, that kept Mountains of Gold, and ſtrange Beaſts, the like never known in any other place.

Oritarum regionem Pegadam attigiſſe ferunt, apud quos æneæ ſunt Petræ, *lib.* 3. *c.* 15. *l.* 6. *c.* 1.

That there is a certain place where the *Indians* inhabit, which is incompaſſed with a Miſt; and that there they can make themſelves Viſible or Inviſible, according as they pleaſe. And that the *Indians* walked two Cubits from the Earth. That *Apollonius* ſaw there two certain Veſſels, which if the one were opened, it would Rain all over *India*, and if they ſhut it cloſe the Rain would immediately ceaſe; and that they had another for Wind of the ſame nature.

Se nunc viſibiles nunc inviſibiles ut libet faciunt, *lib.* 3. *c.* 3.

Ibid.

lib. 3. *c.* 3.

Theſe Stories, and ſeveral others that are in this Treatiſe of *Philoſtratus*'s, made *Photius*, that Learned and Judicious Perſon, paſs this Cenſure on it, That it was a Book full of Follies and monſtrous Tales. But if the Reader is not ſatisfied with what I have

have ſaid, I ſhall give him two or three more Stories of the like nature, and by that time I hope he will have enough.

When *Jarchas* was ſet down, *lib.* 3. *c.* 6. who was the Preſident of the *Bramins*, ask (ſays he to *Apollonius*) what you will, for you come to Men that know all things. Do you know then your ſelf? ſays *Apollonius*, thinking that to be a difficult queſtion, being ſo eſteemed amongſt the *Greeks*. Yes, replied the *Bramin*, that we do; for there is no Perſon admitted into our Society before he knows himſelf. What do you think of the Soul, ſays *Apollonius*? The ſame, anſwered the *Indian*, that *Pythagoras* taught us, and we taught the *Egyptians*. This, by the way, is certainly a miſtake; for *Pythagoras* learnt his Doctrine from the *Eaſt*, or from *Egypt*, and not they from him. Well, ſays *Apollonius*, *Pythagoras* ſaid that he had formerly been *Euphorbus*:

phorbus: But do you remember that you have been either one of the *Greeks* or *Trojans*, or ſome Perſon in former Ages. You (replied the *Indian*) magnifie the Heroes that went to the Wars of *Troy*, and neglect Perſons of greater Worth. But, pray, who do you eſteem the moſt beautiful and brave of all the *Greeks*? *Achilles*, ſays *Apollonius*, the two *Ajax*'s, and *Nireus*. Look upon them, ſays *Jarchas*, to be the perfect Image of my own Father, or rather of him, who, many Ages ago, took upon him a Body, for mine is the ſame Soul. You muſt know then, that in former Times the *Æthiopians* inhabited this Countrey, ſubject to a King called *Ganges*, whom they ſlew: Upon which the reſt of the *Indians* abhorred them, and the Earth denied her Increaſe, and Judgments ſtill purſued them till the Murtherers were brought to condign Puniſhment. This *Ganges*

ges was ten Cubits in height, Διάδοχης.
the moſt beautiful Perſon in the World, and was Son to the River *Ganges*, and his Father after this his Murther turned him into the *Red-Sea*. Here he tells ſome of his Exploits, and then goes on, Marvel not, *Apollonius*, that I remember theſe things; for I am the very ſame Perſon whom you ſee, tho' in another Body, and I gave evident demonſtration of it when I was but four Years old; for this ſame *Ganges* had formerly left ſeven Swords of Adamant, which he had hid in the Earth, to preſerve the Country from Danger. The Place near where they were hid was held ſacred, and Sacrifices were perſormed there; the exact place where they were hid no one knew; but I being then, as I told you, but a Child, took the Chief Prieſts to the very ſpot, and bid them dig in that very place, and there did they find the Swords, as I had

had ſaid. Marvel not at this, (ſays he) that Souls ſhould be thus tranſlated from one Body to another; for here is one, (pointing to a Youth that ſtood there, that might be about Twenty) this Young-Man (ſaith he) you ſee hath a pretty ingenious Look, and ſeems every way fitted to receive the Inſtructions of Philoſophy. I wonder, ſays *Apollonius*, if he ſhould miſcarry in that, frequenting your Company, and having theſe Opportunities. Frequenting us, (ſays the *Bramin*) alas! he is kept here by force, and deſpiſeth all our kind treatment: And who do you think he is? why, this is *Palamedes*, that was at the War of *Troy*, and he hates both *Ulyſſes* and *Homer*; *Ulyſſes*, becauſe he was always circumventing him; and *Homer*, becauſe he ſays very little of him, tho' he praiſeth others that leſs deſerve it; for this Reaſon he is ſad, and deſpiſeth Philoſophy.

While

While they were thus diſcourſing, there came one to *Jarchas*, to tell him that the King would be there to Morrow. I am glad of that, (ſays he) for I am ſure he will return wiſer than he came, having the opportunity of ſuch Company. But as for you, *Apollonius*, (ſays *Jarchas*) can you tell what you did before you came into this Body, and who you were in time paſt. Yes, that I can very well, replied *Apollonius*, but I have no great matters to be proud of; however, I ſhall relate ſome few paſſages concerning it. Do you then think that the Maſter of a Veſſel is ſo mean an Imployment (ſays *Jarchas*) for that I know you were an *Egyptian* Pilot. Very true, (ſays *Apollonius*) and tho' this in its ſelf be no deſpicable Employment, yet I know not how it comes to paſs it bears no very good Character amongſt many People. But the beſt thing *lib.* 3. *c.* 7.

I did in that Imployment was never yet mentioned by any body. What is that, ſays *Jarchas?* I will tell you, ſays *Apollonius:* When I was Maſter of a ſmall trafficking Veſſel, many Ages ago, I very well remember there were abundance of Pyrates infeſted the *Phœnician Sea*, I being in one of the Ports, there came ſome Perſons to me that had watched the Lading of my Ship, and the Quality of the Goods; for they had Spies in all Places; they asked me whether the Veſſel was mine? I told them it was. Then they asked me what I was to have for the Freight of thoſe Commodities? I told them. They inquired whether I had any ſettled Place of Abode? I gave them to underſtand that I had a little Cottage in the Iſle of *Pharos* in *Egypt*. They asked me whether I would exchange my Sea-faring Life to come and live a-ſhoar, and my Cottage for a good

good Houſe. In ſhort, they promiſed me, that if I would deliver the Goods into their hands they would promiſe me twice my Freight, and that they would hurt no Perſons I had a mind to ſave. I ſeemed to conſent, and agreed to ſail ſuch a Night, that they might have the advantage to take the Veſſel. But I proved faithful to my Truſt, and when I found my opportunity made my way, and brought all the Goods and Paſſengers ſafe into the Port.

I ſhall make no other remark upon this paſſage but only this; That if *Damis* did relate this Diſcourſe of his Maſter falſely, then there is no heed to be given to any thing he ſays: If it be true, as 'tis likely enough they had ſuch Diſcourſe, then we may ſee two ſilly impudent Cheats ſetting their thoughts upon the ſtretch which ſhould tell the moſt notorious Lye; for, I ſup-

poſe, there are few People will be diſpoſed to think they told Truth.

But we have a piece of his Philoſophy taken out of one of his own Epiſtles to the *Indian Bramins*, where he gives this account of the Ebbing and Flowing of the Sea.

lib. 5. *c.* 1.

There are (ſays he) certain ſtrong Winds or Spirits (for I know not which he means by πνεῦμα here) that are under and about the Sea, that with a mighty Impetuoſity throw the Waters out of its deep Receſſes and hollow Caverns, which make it ſwell and overflow, and then, as if they were out of breath, they fall and retreat, and ſo, by conſequence, doth the Water retire into its former Courſe and Channel. I believe verily (ſays *Philoſtratus*) that he hath hit upon the true Reaſon, for the Inhabitants of the Iſle of *Gades* are obſerved never to die ſo long as the Tide is in flowing, but they ſtill depart upon the retreat-

retreating of the Waters, which evidently ſhews that then the Spirit or Wind retreats into the innermoſt parts of the Earth.

I ſhall conclude this Account with one Story, which if we can believe *Philoſtratus*, *Apollonius* and his Man *Damis*, both ſaw. The *Indian*, *Jarchas*, ſhewed *Apollonius* a Stone: Will you ſee (ſays he) the Stone that is able to perform ſo many Wonders? The Stone might be about the bigneſs of his Thumb-Nail. This Stone (ſays he) is generated in the Caverns of the Earth, lying about four paces deep; ſuch is the Violence of the Spirits that it contains, that it ſwells and often burſts the Earth all above where it lies. If any Perſons endeavour to find it they loſe their Labour, for it vaniſhes out of their Sight. We are the only Perſons that can take it; and this is performed by ſome Ceremonies that we uſe, and ſome *lib.* 3. *c.* 18.

Words that we ſay. The Name of it is *Pantarbes*; it makes the Night bright, like Day; and in the Day it darts forth brisk and ſparkling Rays. This Light that it contains is a Spirit of wonderful force, for it draws to it whatever is near it: What do I ſay, things that are near it? throw it into a River, or the Sea, and all the Stones, and even Rocks, that lie ſcattered all about, preſently fly to it, and cling about it, like a ſwarm of Bees. Upon which words he took the Stone, and ſhewed him the Feats he could do with it.

Damis.

I think I have ſaid enough to make any body ſee what ſort of Perſons this *Apollonius* and his Man *Damis* were, the great Champion the Heathens had to equal Chriſt. I might have taken notice of many more Stories of the like nature. Now all theſe we have in the beſt light they could be put by *Philoſtratus*, a Perſon of

of good Sence, and Maſter of good Language, who put the Memoirs of *Damis* into order; had we but them, I mean *Damis*'s Papers, I believe we ſhould have an hundred things more fooliſh than what I have related. But even as *Philoſtratus* hath poliſhed them we may ſee 'tis a Compoſition of Lyes and improbable Stories, without the leaſt appearance of Truth. 'Tis to be obſerved, that *Mæragenes* had wrote his Life, and ſaid *Apollonius* was a Wizard: But *Philoſtratus* ſays *lib.* 1. *c.* 2. it was an unjuſt Calumny, and that his Miracles ought rather to be looked on as his Perfection in Philoſophy, and that he had the aſſiſtance of the Gods, by which he performed his Wonders, and not by the help of Magick. To ſay the truth, I believe he was no Conjurer; and this will be evident enough, if we look into the ridiculous account he gives of the Ebbing

and Flowing of the Sea, to omit other Inſtances, which ſhews he was an ambitious, conceited Fellow, a Man of little Sence, and *Damis* a Perſon that cared not what he ſaid, ſo it might redound to the Credit of his Maſter; only he told his Stories too plain, and had not Art to manage them, ſo that his Lyes are too naked. I remember an ingenious Perſon, to whom I had communicated the Life of *Apollonius Tyanæus*, written by *Philoſtratus*, told me pleaſantly, after he had read it, "That he could compare "*Apollonius* and his Man *Damis* "to nothing but a Juggler and "a Fidler, and he wondred how "any body could put any ſtreſs "upon ſuch ſtuff, tho' he had "heard mighty ill uſe made of "it.

As for the Emperor *Veſpaſian*'s Curing a Blind Man, I know not what can be the Inference from it, but only that he did cure him.

For

For who ever ſaid that God never permitted Miracles to be done by any but Chriſt? When I conſider that God gave *Egypt* into the hand of *Nebuchadnezzar*, for executing his Judgments upon *Tyre*, as 'tis expreſsly ſaid, *Ezek.* 29. 17. Why might not God give the *Roman* Empire into the hand of *Veſpaſian*, who ſhould accompliſh his Fury upon the *Jews*? That this did mightily contribute to it, both *Suetonius* and *Tacitus* expreſsly affirm, that People after that had a mighty Veneration for him, and never thought of the meanneſs of his Extraction. I likewiſe conſider that *Balaam* and *Caiphas* Propheſied, both wicked Men. But in my mind it makes much againſt thoſe that pretend an advantage by it, for they deny all Miracles, and look on them to be only Stories and Impoſtures. They muſt then grant, that there are Works above Nature.

Tacit. Hiſt. lib. 5. *Sueton. in Veſp. Sect.* 7.

Therefore Mr. *Huet* needed not fear the force of it, or go about to ſhew it was a Forgery. The thing is well atteſted, and no conſequence can be drawn from it to the prejudice of Chriſtianity.

CHAP. III.

Of the Predictions concerning Chriſt *in the Old Teſtament, and the Characters of the* Meſſias.

I Shall now propoſe the *Miracles* of our Bleſſed Saviour, and the *Prophecies* concerning Him, which, I think, will be ſo undeniable and plain, that the force of them cannot be reſiſted without a great deal of Obſtinacy, a Temper that ought abſolutely to be avoided upon all occaſions, eſpecially in a Subject of

of ſuch vaſt importance. I do not deſire that Men ſhould come with an over-credulous and eaſie diſpoſition, that they ſhould be apt to believe any thing that is told them under the Notion of Religion, and think it unlawful to examine the Grounds of their Faith. All I deſire is, that Men would fairly and calmly debate the force of the Evidence that we have for Chriſtianity, and proceed in the Examination of the Arguments that can be produced, without paſſion and prejudice, and view them with an impartial eye, or elſe I ſhall think it a hard task to ſatisfie them in theſe matters, or in any thing elſe. I think I requeſt nothing but what is very juſt and reaſonable; nay, I hope the Evidences I ſhall produce will not utterly loſe their force upon the moſt obſtinate temper. I do aſſure the Reader that I will proceed with all the fairneſs that he can

can poſſibly deſire; and that I will not impoſe upon him, if it were in my power; but ſhew him the weakneſs, as well as the ſtrength of the Teſtimonies and Arguments I uſe.

I ſhall firſt take notice of that place in *Gen.* 3. 15. *I will put Enmity between thy Seed and her Seed: It ſhall bruiſe thy Head, and thou ſhalt bruiſe his Heel.*

It is well known, that moſt of the Chriſtian Writers, if not all, and many of the *Jews*, ſuppoſe that Satan made uſe of the Serpent as his Inſtrument to deceive our firſt Parents; or indeed, that he himſelf might be called ſo for his Craft and Subtilty. We find this Name given to him in the Scriptures, in ſeveral places. Now here it is expreſsly ſaid, that the Seed of the Woman ſhould *break the Serpent's Head. He ſhall bruiſe thy Head.* I do not think

V. *Joh. Damaſcen. de fid. Orthodox. lib.* 2. *c.* 10.

Auguſt. Civ. Dei, lib. 14. *c.* 11. *& de Gen. ad liter. lib.* 11. *c.* 27. *& c.* 29. *Cyril. cont. Julian. lib.* 3. vid. *Cajetan. in Gen.* 3.

think it worth taking notice of, that the vulgar *Latin* renders the Word in the Feminine Gender, *ipſa*, ſhe ſhall bruiſe thy Head. This is againſt the truth of the *Hebrew* Text, and, I think, all other Tranſlations, and freely acknowledged to be a miſtake by thoſe that are zealous enough for the Authority of that Verſion. Now the *Targum* of *Onkelos* gives the ſence thus: "The Man "ſhall be mindful of, "or remember, what "thou haſt done to "him in times paſt, "and thou ſhalt ob- "ſerve (*watch*, or *haunt*) him till "the end of days. I need not ſtand to prove, that by the laſt days is meant the times of the Goſpel. That it is frequently uſed ſo by the Prophets, is acknowledged by all, and in the New Teſtament often. So then the ſence may be, That the Ser-

Targum Onkelos in loc. What-ever is ſaid to come at the end of days, or laſt days, *Beacharith Heyamim*, is meant of the *Meſſias*, a general Rule given by *R. Kimchi on Iſa.* 2. 2. *and Abarbinel and R. Moſes Nachm. on Gen.* 49. 1.

pent,

pent, or the Devil, ſhould purſue and have Dominion over the World till the laſt days, and then *the Prince of this World ſhould be caſt out*, as our Saviour ſays expreſsly, and the *Works of the Devil deſtroyed.*

Joh. 12. 31.
--14. 30.
--16. 11.
1 *Cor.* 1. 6.

Now this Phraſe, *End of Days*, uſed by *Onkelos*, may have another Signification, and only ſignifie, that there ſhould be a perpetual Enmity between the Seed of the Woman and the Serpent. I ſhall not be poſitive which is meant here by the Paraphraſt; moſt certain it is, that the *Targum* of *Jeruſalem*, and that of *Jonathan ben Uziel*, apply this place to the coming of the *Meſſias*, who give the ſence of the Words thus: "I will put Enmity between thy "Seed and her Seed; when the "Sons of the Woman keep my "Law they ſhall bruiſe thy Head, "and when they break my Law "thou ſhalt bruiſe their Heel; "but the Wound given to the "Seed

"Seed of the Woman ſhall be "healed, but thine ſhall be in- "curable; they ſhall be healed "in the laſt days, in the days of "the *Meſſias.*

This ſhews that the Chriſtians have not done raſhly in applying it to *CHRIST*; that they have not put this Sence upon it to ſerve their own turn; but that it hath been the moſt ancient and received Opinion of the *Jews*, who give the very ſame meaning of the place with the Chriſtians.

The next thing that I ſhall take notice of, is that remarkable Bleſſing that *God* gives to *Abraham*, Gen. 12. 3. *I will bleſs them that bleſs thee, and curſe him that curſeth thee.* And, *In thee ſhall all the Families of the Earth be bleſſed. All the Nations of the Earth ſhall be bleſſed in him*, Gen. 18. 18. *In thy Seed ſhall all the Families of the Earth be bleſſed*, Gen. 22. 18.

The

The ſame Bleſſing is repeated to *Iſaac*, and in the ſame words, *Gen.* 26. 4. *In thee ſhall all the Nations of the Earth be bleſſed.* This the Lord calls the Oath, or Sacred Covenant, that He made with *Abraham.* The ſame Promiſe is renewed to *Jacob*; *In thy Seed ſhall all the Families of the Earth be bleſſed*, Gen. 28. 14.

For the better explaining of this Promiſe, it will be neceſſary to take notice, that the People of the *Jews* are called in Scripture a *ſeparate*, *peculiar*, *holy People*; that they ſhould look upon others to be prophane and unclean. They called them the *Uncircumciſed*; that is, People that God regarded not; that were out of his Covenant. They were bred in an Averſion to other Nations, and the Heathens looked on them as the moſt unhoſpitable People in the World. That their Laws and Cuſtoms were contrary to all others, eſpecially

Tacit. Hiſt. lib. 5. *c.* 2,

cially in thoſe things that related to Religion. This is obſerved by *Tacitus*, and others.

It was the deſign of their Laws, to ſecure them from all other People, to prevent their Commerce and Alliances with them, that they might be preſerved unmixt, and to prevent their falling into Idolatry, and other Follies of the Heathens: And we may obſerve, that they were not only permitted, but commanded utterly to root out ſome of their Neighbouring Nations. They muſt be Strangers to the *Jewiſh* Cuſtoms and Laws that do not know that they were the worſt Maſters in the World. They treated all other People, and ſpeak of them, as if they were ſcarce of the ſame Species. Their Laws were accommodated to the ſtubborn nature of that Nation that ſo frequently revolted from their Religion, and imitated the Heathens. *Ben. Maimon*

Leo Modena Rit. Jud. c. 5. Part 2.

More Nevoch. Part. 3. c. 26, &c.

mon hath proved, paſt all diſpute, That the Laws of the *Iſraelites* were made with a wiſe Deſign; that they were not meerly the Will of the Law-giver, but to prevent their Revolting into the Heathen Cuſtoms, and were directly contrary to the Rites of the *Zabii*; as the Sacrifice of the Paſchal Lamb; the manner of Building their Altar, and going up to it; not ſeething a Kid in its Mother's Milk; of Offering Honey in their Sacrifices; in the Prohibition of forcing their Children to paſs through the Fire to *Moloch*; in prohibiting Eating of Blood; rounding the Corners of their Beards; making any Mark in their Fleſh; and abundance more, which are remarked by that Learned Rabbi, and by the Learning and vaſt Induſtry of a late Author.

Cl. Spencer de Ritual. Hebræorum.

The *Jews* ſpeak and write with the utmoſt Contempt of other Nations, nothing will ſerve them

them but all muſt be Slaves to them at the Coming of the *Meſſias*; all Hewers of Wood, and Drawers of Water; they cannot mention other People but with a ſort of Rage. Now, would this have been any great Privilege, to have the *Jews* to reign over all other Nations? Would it have been a Bleſſing to be made Slaves to them, and given to their ſevere Treatment? Is this the Character of Him that is called *the deſire of all Nations? The deſire of all Nations ſhall come, and the Gentiles ſhould truſt in Him.* He might then be called the Plague of all other Nations. That the *Gentiles* ſhould be Partakers of the Bleſſings the *Meſſias* ſhould bring, is evident by the place I have cited, and by twenty more; and ſo the *Jews* themſelves explain it, notwithſtanding their Hatred to all other People.

Addiſon preſent State, c. 1. p. 10.

If we look into *Iſa.* 42. 1. *Behold my Servant whom I uphold,*

mine Elect in whom my Soul delighteth: I have put my Spirit upon him, and he ſhall bring forth Judgment to the Gentiles. He ſhall not fail, nor be diſcouraged, till he hath ſet Judgment in the Earth: and the Iſles ſhall wait for his Law, verſ. 4. *I the Lord have called thee in Righteouſneſs, and will hold thine Hand, and will keep thee, and give thee for a Covenant of the People, for a Light to the Gentiles*, verſ. 6. *Yet a little while, and the deſire of all Nations ſhall come*, Hag. 2. 7.

The next paſſage that I ſhall take notice of is, *Exod.* 4. 13. which the *Engliſh* Tranſlation renders thus, *And he ſaid, O my Lord, Send, I pray thee, by the Hand of him whom thou wilt ſend*; that is, as moſt expound it, Send by ſome other Perſon: It may bear this Sence I acknowledge, but not ſo well as another that may be offered; for you may tranſlate the Words literally thus: *Send*,

Send, I pray thee, by the hand of Shiloh. And our *Engliſh* Tranſlators put theſe words, *of him whom, &c.* in a different Character, to ſhew they are not in the *Hebrew*, and that they muſt be put in to ſupply the Sence, in the way that they and moſt others tranſlate it; but if we tranſlate it, *Send, I pray thee, O Lord, by the hand of Shiloh*; there is no need of any words to ſupply the Sence. The Paraphraſe of *Onkelos*, and the *Septuagint*, favour the firſt Interpretation; that is, *Send, I pray thee, by ſome other Perſon, and not by me*; for the Tranſlation of the *Septuagint* upon this place is a Paraphraſe; but the *Hebrew*, and *Samaritan*, the *Syriac*, *Arabick*, and the vulgar *Latin*, and the *Perſick* Tranſlation of *James Tawus*, that learned *Jew*, all ſeem to favour the latter; that is, to denote ſome remarkable Perſon that God had promiſed to ſend

Mitte per manum quem miſſurus es, *Samarit. verſ. & verſ. Perſ.* Mitte per manum quem mittes, *Pagn. interlin. verſ.* quem miſſurus es, *vulg.*

Mitte per manum quem miſſurus es, *ver. Syr. ita verſ. Arab.* Obſecro per miſerationes à facie tua, Domine, mitte jam legationem tuam per manum Phinees, per quem mittenda eſt in fine dierum, *Targ. Jonath.*

to his People; the *Targum* of *Jeruſalem*, and that of *Jonathan ben Uziel*, likewiſe favour this Sence. *Jonathan*'s Paraphraſe hath ſomething remarkable. "Send, "I pray thee, for thy Mercy's ſake, "O Lord, this Meſſage by the "hand of *Phinees*, by whom it "ſhall be ſent in the end of days, "or in the laſt days. What he means here by *Phinees* I cannot tell. If the *Meſſias* had been there inſtead of it, then the Sence had been plain; and, for my part, I cannot ſay but it might have been formerly; for as it is no Man can imagine what he ſhould mean by it; or if we read it thus it will be Sence: Send, I pray thee, by *Phinees*, or by him by whom thou wilt ſend in the end of days, or in the laſt days; then the meaning is obvious; but however it is as to that, this is moſt certain, that he took the Sence to be, That a remarkable Perſon was promiſed, and deſigned

ſigned to be ſent from God in the laſt days; and that *Moſes* deſired *God* that he would now ſend him to deliver his People then in *Egypt*, *Thou ſhalt be to him as a God*, perhaps means he ſhould act like the *Meſſias*. verſ. 16.

We ſhall find that the *Meſſias* is often deſign'd by this Phraſe, *The Perſon that ſhall be ſent*. Hence the vulgar *Latin* renders the word *Shiloh*, in *Gen.* 49. 10. by *qui mittendus eſt*. St. *Jerom* derives the word after the ſame manner. And *Joh.* 9. 7. *The Waters of Siloe* are there explained to be, as much as to ſay *Sent*. *Chriſt* is ſaid to be him that ſhould come; *Art thou he that ſhould come?* Matth. 11. 3. by that denoting the *Meſſias*. *Yet a little while, and he that ſhall come will come*, Heb. 10. 37. which is taken out of *Habak.* 2. 3. *Chriſt* is ſaid to be the *Apoſtle*, or the *Perſon ſent of*

God, which word ſeems to have ſomething remarkable in it to this purpoſe, *Hebr.* 3. 1. But for all this I look upon the derivation of the word *Shiloh*, in *Gen.* 49. 10. to have its Original from *Shalah*; but all I contend for here is, that there ſeems to be ſome Perſon aimed at by *Moſes* in this Excuſe of his; and I think if we indifferently weigh the Circumſtances of the place, we ſhall find this Sence to be the moſt eaſie and natural; nay, our *Engliſh* Tranſlators tell us in the Margin it may be read thus: *Send, I pray thee, by the hand of him whom thou ſhouldeſt ſend*; which ſeems to denote ſome particular Perſon that is the *Shiloh*. But let every Man take his own Liberty in things that are doubtful; for whether it be ſo or not it makes little to the matter in hand; for if a particular Perſon be meant, then it ought to be read *Shiloh*, as is paſt all doubt.

I ſhall not ſay much of that famous Prophecy of *Balaam*, which is in theſe words: *I ſhall ſee him, but not now: I ſhall behold him, but not nigh: there ſhall come a Star out of Jacob, and a Sceptre ſhall riſe out of Iſrael*, &c. The Paraphraſes of *Onkelos*, *Jonathan* and *Jeruſalem*, all of them expreſsly attribute this to the *Meſſias*. And *Rabbi Moſes Hadarſan* and *Maimon*, who ſays the *Meſſias* ſhould come and deſtroy Idolatry, which is ſignified by thoſe Heathen Nations, we may obſerve, He is here called a *Star*. He is called by *Malachi* the *Sun of Righteouſneſs*. He is called by *Zechariah* the *Eaſt: Behold, I will bring forth my Servant the Eaſt*, as the *Vulgar*, *Septuagint*, *Arabick*, and *Syriac* tranſlate. *Scaliger* ſays, thoſe that tranſlate *Iſemach* otherwiſe, do it ignorantly, nay, contrary to the Word of God. But others as learned as he juſtifie

Numb 24.17.

Rabbi Moſes Hadar. in Beriſ. Rabb.

Mal. 4. 2.

Zech. 3. 8.

Ribera & de Dieu in Heb. 1. 3.

our Tranſlation, which renders it *Branch*. However, the Paraphraſe of *Jonathan* applies it expreſsly to the *Meſſias*. Here is ſome particular Perſon meant; a Perſon that was not come in the times of thoſe Prophets. And we ſhall ſee that he is denoted by this Expreſſion the *Branch*, or the *Stem*, as he is called by *Iſai.* 11. 1. *And there ſhall come forth a Rod out of the Stem of Jeſſe, and a Branch ſhall grow out of his Roots, and the Spirit of the Lord ſhall reſt upon him*, &c.

Zech. 3. 8. & *chap.* 12. *Iſai.* 4. 1.

Behold, I will bring forth my Servant the Branch. Behold the Man, whoſe Name is the Branch. He is called after the ſame manner, *Iſai.* 53. 2. and more expreſsly, *Jer.* 23. 5, 6. *Behold the days ſhall come, ſaith the Lord, that I will raiſe unto David a Righteous Branch*, &c. *And this is his Name whereby he ſhall be called, The Lord our Righteouſneſs.* *Grotius* following ſome of the *Jews* applies this to *Zerubbabel*. How he was a King that could

Jer. 23. 6. In thoſe days I will cauſe the Branch of Righteouſneſs to grow up, *Jer.* 33. 15.

could have theſe Titles given him, would be worth while to inquire? or, How any Man can believe that the Prophet would give this ſacred Name to a Governor of no more account than was *Zerubbabel*? or, How he could be called by ſo Auguſt a Name as *Jehovah, Tſidkenu*? And how he ſhould merit that Name of being *the Righteouſneſs of that People, and that his Reign ſhould be for ever*, as 'tis here deſcribed? This I am ſure of, that this is one of the great Offices of the *Meſſias*, as is expreſsly ſet down by the Prophet *Daniel*, Dan. 9. 24. *Seventy weeks are determined to make an end of Sin, to make Reconciliation for Iniquity, to bring in everlaſting Righteouſneſs, and to ſeal up the Prophecy, and anoint the moſt Holy.* Here, in the Offices of the *Meſſias*, is a full account of this Title, *The Lord our Righteouſneſs.* Beſides, I might add, that this *Branch* is called *the*

deſire

deſire of all Nations, which, whether it can agree to *Zerubbabel*, I leave every one to judge, and ſhall only add, that the Paraphraſe of *Jonathan* expreſsly attributes this Expreſſion to the *Meſſias*, which ſhews it was then the currant ſence of the *Jews*, and ſo it is of moſt of the Moderns. And *Rabbi Joſeph Albo* ſays expreſsly that this is one Name given to the *Meſſias* in Scripture, *The Lord our Righteouſneſs*. I take no notice of the miſpointing of the place, becauſe 'tis diſapprov'd by almoſt all the *Jews*, and the beſt Copies, and the *Septuagint*.

R. Joſeph Albo Sep. ikker. lib. 2. *c.* 28.

Vid. *Huet. demonſt. Evang. prop.* 7.

The next thing I ſhall take notice of is, the Birth of the *Meſſias*; for the Manner and the Place we have it plainly ſet down by the Prophet *Micah* 5. 2. *And thou Bethlehem Ephratah, tho' thou be little among the Thouſands of Judah, yet out of thee ſhall he come forth unto me, that is to be Ruler in Iſrael; whoſe goings forth have been*

been from of old, even from Everlaſting. Here is the Place and the quality of the *Meſſias* expreſt, *That he ſhould be born in Bethlehem of Judah; and that his goings forth had been from the days of Eternity*, which denotes the Eternity of his Being, and that he had been for ever. This I am ſure ſeems to be the moſt natural Sence of the Words, and it ill becomes a Man that pretends to love Truth, to try how many Sences he can put upon an Expreſſion, and to take that which is for his turn, if he hath but Learning and Parts to make it plauſible; he ought impartially to inquire what is the meaning of the Author; for there is, and always will be, a mighty difference betwixt Explaining, and Perverting the meaning of Records, to inquire what was meant by the Author that wrote it, and putting ſuch a meaning as may ſerve our own purpoſe. That

the *Meſſias* is here meant, the *Jews* every where acknowledge; that the place of Birth ſhould be *Bethlehem*, was the conſtant Tradition in our Saviour's time, as is manifeſt from thoſe known places, *Mat.* 2. 4. *&c. Joh.* 7. 40. This is acknowledged in the *Talmud*, the *Chaldee* Paraphraſe of *Jonathan*, their other moſt ancient and publick Records, and their famous Maſters, who with one Voice declare, that this place indiſputably belongs to the *Meſſias*, and ſhews the Place of his Birth, and, I think, the Words are as plain for the Eternity of his Nature.

Talmud. lib. Sanhedrim & Midraſch Thehillim. Rabbi Selemoh, Ex te Bethlehem coram me prodibit Meſſias ut ſit Dominium exercens in Iſrael, cujus nomen dictum eſt ab æternitate à diebus ſæculi, *Paraph. Jonath. in loc. Rabbi David Kimchi.*

2. As the Place of his Birth is noted, ſo is the Manner of it, in theſe Words, *Iſai.* 7. 14. *Behold, a Virgin ſhall conceive, and bring forth a Son, and ſhall call his Name Immanuel.* The Oppo-

Oppoſition that the *Jews* make to this is, that *Gnalmah*, or *Alma*, doth not always ſignifie a *Virgin*, but a *Young-Woman*, whether Married or not. Therefore *Aquila*, *Theodotion* and *Symmachus* tranſlate it νεᾶνις, a *Young-Woman*; whoever knows any thing of them can tell that they were no Friends to Chriſtianity; but if they tell truth they ought to be heard. I think the beſt way to decide the Controverſie will be, to ſtand to an impartial Witneſs that can be biaſſed on neither ſide, and that is the Tranſlation of the *Seventy*. I know well enough that 'tis queſtioned whether they were the Authors of the *Greek* Tranſlation of the Prophets: however, 'tis certain, that if they were not, that the Prophets were tranſlated not long after; and ſo as to this point 'tis the ſame thing. They tranſlate the word παρθένος, which always ſignifies *Virgo intacta*, a *Virgin* in the ſtrict

ſtrict propriety of the Phraſe. To this I might add, that the Word comes from a *Root*, which ſignifies the Circumſtances of ſuch Perſons. In the *Punick* Language, (ſays St. *Jerom*) which is much the ſame with the *Hebrew*, it is always taken in this Sence. I do not remember (ſays he) that ever I find *Alma* taken in any other Sence than for a *Virgin*, and that in her *Youth*. I might make this Obſervation good by comparing the Word in other places in Scripture; but that is done by many, Commentators and others. To this I ſhall add, that if there were no more meant than that a Young-Woman ſhould have a Child, I do not well ſee where the Wonder is, or the Sign, except you will ſay 'tis in the Name of the Perſon; that indeed is remarkable, and ſhews that he that was to be Born ſhould be ſomething above Humane Nature. But we have a very good Evi-

dence,

Gnalmah *à* Gnalam *abſcondere.*

Alma abſcondita virgo diligentia cuſtodita, *&c. Hieron. in loc. & in Tradit. Hæb.*

dence, and as good as we can deſire in this caſe, that the Behold, or the Wonder, lay in both. To conclude, the *Jews* themſelves acknowledge that here is ſomething wonderful preſaged in the Birth and Generation of this Perſon, and that he was not to be born as other Men and Women are born; as *Kimchi*, *Selemoh* and *Jarchi* confeſs. Vid. *Huet. demonſt. Evang. prop.* 7.

In *Iſai.* 9. 6. we have theſe words: *Unto us a Child is born, unto us a Son is given, and the Government ſhall be upon his Shoulders: and his Name ſhall be called Wonderful, Counſellor, The Mighty God, The Everlaſting Father, The Prince of Peace.*

The Tranſlation of the *Seventy* is remarkable, and which made me admire when I looked into it; for it renders the Words thus: *Unto us a Child is born, unto us a Son is given, and the Government ſhall be upon his Shoulders: and his Name ſhall be called, The Angel*

Μεγάλης βυλῆς ἄγγελος.

Angel (or *Meſſenger*) *of the great Council.* It occurred to my mind, that they willingly abſtained from giving ſuch mighty Attributes to a Child. But I found that this was the Obſervation of that great Man, I mean St. *Jerom*, who tells us, that it was then read ſo in the Tranſlation of the *Seventy*; and with reaſon he conjectures that this was their deſign in it. For one might ſhew, in many places, that they purpoſely concealed ſome things in their Tranſlations, that the Heathens might not know them, *&c.* The *Alexandrian* Manuſcript hath it thus: *He ſhall call his Name, The Angel, Wonderful, Counſellor, Mighty, The Governor, Prince of Peace, Father of the Age to come.*

ἄγγελος. θαυμαστὸς. Σύμβυλος. ἰσχυρὸς, ἐξουσιαστὴς, ἄρχων εἰρήνης, πατὴρ τοῦ μέλλοντος αἰῶνος.

That Manuſcript ought to have all the reſpect in the World, being of ſo venerable Antiquity. But yet we muſt not think it the better becauſe it comes more near the *Hebrew* in this place; but rather

rather the contrary. Beſides, St. *Jerom* reading it otherwiſe, who had *Origen*'s *Hexapla*, determines the point, and ſhews the firſt to be the true reading, I mean of the *Septuagint*. The *Jews* look upon this as a hard piece of Scripture, and would willingly be rid of it in a fair way if poſſible. All Copies juſtifie the reading of the *Hebrew* according to our Tranſlation; ſo that there is nothing to be attempted that way. Therefore ſome of the *Jews* refer theſe words to *Hezekiah*; ſome to a Son of the Prophet *Iſaiah*'s. Indeed upon the ſame grounds they might have accommodated it to ſome other Perſons if they had pleaſed. For I would ask them, in good earneſt, whether they think that theſe Attributes would have been given to a meer Mortal? And how they can make the next words to have good ſence in them, if expounded this way? *That of the Increaſe of his*

Government and Peace there ſhould be no end; and that he ſhould eſtabliſh it with Judgment and with Juſtice from henceforth even for ever. Let any one impartially conſider whether theſe Characters and Attributes can, without great abſurdity, to ſay no worſe, be given to a meer Creature, or ultimately to *Hezekiah*, or *Iſaiah*'s Son. Therefore *Rabbi Salomon Jarchi* endeavours to evade the force of theſe words another way. He would have the firſt ſix words to belong to *God*, and the laſt only to *Hezekiah*, to whom he attributes this Prophecy. So that then the meaning of the place muſt be this: *Unto us a Child is born, unto us a Son is given: and his Name ſhall be called, Wonderful, Counſellor, The Mighty God, The Everlaſting Father*; theſe belong to *God*. And *Hezekiah* is called by him, *The Prince of Peace*. But, in truth, to ſpeak ſincerely, this is not to interpret a place, but to ſay what we

we pleaſe; for the words are all of one caſe, and not the leaſt appearance of any ſuch diſtinction as he makes, and may as well bear any ſence as this. Therefore *Ben. Maimon* fairly yields that theſe words belong to the *Meſſias*, and ſo doth the *Chaldee* Paraphraſe of *Jonathan Ben Uziel*, and others of the *Jews*, and the *Talmud* it ſelf, *Tract. Sanhedrin.* I might take notice of a mighty Myſtery that there is in the word which we tranſlate the *Increaſe* of his Government, *&c.* The word we tranſlate *Increaſe* hath a *Mem Clauſum*, as they call it, in the middle; that is, a final *M.* in the middle of a word, which is an unuſual way of Writing, and never uſed but in this place. Therefore the *Jews*, and ſome Chriſtian Writers, tell us, that a Myſtery belonging to *Meſſias* lies under this Veil. I know not what others may think of ſuch ſort of Arguments, but, for my part, I

Maimon Epiſt. ad Afric.

Vocabitur nomen ejus à facie admirabilis conſilii, Deus vir permanens in æternum, Meſſiah, cujus pax multiplicabitur ſuper nos, *&c. Targ. Jonath.* &c.

לְמַרְבֵּה

Talmud. lib. Sanhedrim & Rab. S. Jarchi Manaſſes ben Iſrael. Spes Iſrael Sect 28.

was never much pleaſed with them, and ſo ſhall leave ſuch things to others that underſtand them better than I do. Perhaps it might be only a miſtake of the Scribe in ſome good Copy, and ſo have been ſcrupulouſly tranſcribed by others; and when ſome body or other found a Myſtery in it, this made it the more common. It is enough that I have mentioned it. *Et valeat quantum valere poſſit.*

Let us lay now the ſence of theſe places together. *A Perſon ſhould be born of the Seed of David; And that in Bethlehem. And he ſhould be called Emanuel, God with us, The Lord our Righteouſneſs, Jehovah our Righteouſneſs, The Wonderful, Counſellor, El Gibbor, The Mighty God,* (a known Attribute of the Almighty) *The Everlaſting Father,* Heb. *The Father of Eternity,* (another known and incommunicable Attribute of God) *The Prince of Peace. And*

that

that his goings forth have been from the Days of Eternity. And his Kingdom ſhall have no end. That the Gentiles ſhould be ſaved by him, and truſt in him; and he ſhould be a Light to them, even to the ends of the Earth. Let any Perſon impartially conſider theſe Characters, and ſee whether they can be applied to any Mortal Man without Abſurdity, not to ſay Blaſphemy; whether they do not denote a Perſon that ſhould be *God* and *Man*, of the Seed of *David*, and yet Everlaſting. Let any Perſon conſider impartially theſe things, and judge otherwiſe if he can, when he ſees they are all exactly accompliſhed in *Jeſus Chriſt*.

CHAP. V.

Concerning the Death of the Meſſias, *and the Time of his Coming.*

IT remains that I ſpeak of the Death of the *Meſſias*, and the Time of his Coming; omitting many other Circumſtances of his Life which were foretold.

As to his Death we may conſider theſe two things.

I. *The Manner of it.*
II. *The Deſign of it.*

Firſt, For *the Manner of it.* It is moſt certain, that it was foretold that he ſhould ſuffer a violent and diſgraceful Death. I ſhall name but two places to this purpoſe.

The

The firſt is that known place, the 53 Chapter of the Prophet *Iſaiah.*

It is very probable, that the beginning of this part of the Prophecy that relates to the Death of *Chriſt*, is at the ſeventh Verſe of the fore-going Chapter. It is well known, that the dividing the *Bible* into Chapters, as they now ſtand, is a late thing, and the Verſes later. At firſt, it is well known that Books were writ in Rolls, and in a continued Diſcourſe, without diſtinction of Words and Sentences, for the moſt part; even the Verſes of *Homer*, and conſequently other Books of the ſame nature, were likewiſe ſo writ, I mean in continued Lines, and did not break off at the end of a Verſe. The *Jews* keep the old way in the Copy of their Law that they have in their Synagogues, I mean, have it rolled up after the ancient manner; hence *Volumen* is *Latin*

for a Book. 'Tis moſt certain, that the diviſion of the Chapters are not ſo exact as they might be; for oftentimes in the Prophets they break off in the middle of a Diſcourſe, as Expoſitors obſerve. That which may make us conclude ſo here is, that *Juſtin Martyr*, *Origen*, *Auguſtin*, St. *Jerom*, and *Procopius*, join the latter end of the 52 Chapter to this 53, without any interruption; and it is eaſie to ſee that there is a connexion betwixt the beginning of this Chapter, and the latter end of the fore-going, which the Paraphraſe of *Jonathan* applies to the *Meſſias* in expreſs words; and the *Septuagint*, theſe words which we tranſlate, *Behold, my Servant ſhall deal prudently; Behold, my Son ſhall underſtand.* But we ſee that our Tranſlators rather chuſe to follow the *Hebrew*, than the *Septuagint*, tho' that affords ſo remarkable a Teſtimony for Chriſtianity. *Jonathan's Tar-*

Juſtin Martyr Apol. 2. & in Tryph. Origen. cont. Celſ. l. 1. p. 41. Aug. Civ. Dei, l. 18. c. 29.

Iſai. 52. 13. συνήσει ὁ παῖς μου.

gum

gum gives the ſence thus: "Be-"hold, my Servant the *Meſſias* "ſhall proſper: he ſhall be ex-"alted, increaſe, and be exceeding "ſtrong, &c. According to our Tranſlation the words are thus:

(*a*) *Behold, my Servant ſhall deal prudently, he ſhall be exalted, and extolled, and be very high.* Iſai. 52. 13.

As many were aſtoniſhed at thee; (his Viſage was ſo marred more than any Man, and his Form more than the Sons of Men.)

(*b*) *Who hath believed our Report? and to whom is the Arm of the Lord revealed.*

(*a*) *Targum Jonathan in loc. Gemara, Tract. Sanhedrin cap. ult. & in Bereſith Rabba, Rabbi Moſis Hadarſan, & in Siphre*, a Book that is reputed of greater Age than the *Talmud*. Vid. *Huet. demonſt. Evang. prop.* 7. *p.* 613. & *Grot. de Verit.* All theſe *Jews* apply this to *Chriſt*. The *Arabic* Verſion begins the Section or Chapter as I have.

(*b*) Here is related the Infidelity of the *Jews*, who will not own the *Meſſias* when he comes into the World.

(*c*) *For*

(*c*) *For he ſhall grow up before him as a tender Plant, and as a Root out of a dry ground.*

(*d*) *He hath no Form nor Comelineſs; and when we ſhall ſee him, there is no Beauty that we ſhould deſire him.*

(*e*) *He is deſpiſed and rejected of Men, a Man of Sorrows, and acquainted with Griefs.*

We hid as it were our Faces from him; he was deſpiſed, and we eſteemed him not.

(*f*) *Surely he hath born our Griefs, and carried our Sorrows: yet we did eſteem him ſtricken of God, and afflicted.*

(*c*) He ſhall have but a mean Birth and Parentage.

(*d*) He doth not appear like what many do expect; and the *Jews* ſhall deſpiſe him.

(*e*) His Life ſhall be humble, meek, and full of Trouble.

(*f*) All manner of Evils were laid upon him, *Abarbinel in loc.* He was uſed as if he had been a Malefactor.

(*g*) *But*

(g) *But he was wounded for our Tranſgreſſions, he was bruiſed for our Iniquities: the Chaſtiſements of our Peace were upon him, and with his Stripes we are healed.*

(h) *All we, like Sheep, have gone aſtray: we have turned every one to his own way, and the Lord hath laid on him the Iniquity of us all.*

(i) *He was oppreſſed, he was afflicted, yet he opened not his Mouth: he is brought as a Lamb to the Slaughter; and as a Sheep before her Shearers is dumb, ſo he opened not his Mouth.*

(g) But it was not for himſelf, but for us he was ſlain and bruiſed. The *Meſſias* ſhall be cut off, but not for himſelf, *Dan.* 9. 26. For by his Death our Sins and Guilt are remitted. The *Jews* themſelves apply this to the *Meſſias*, *Rabboth & Sal. Jarchi, & Gemar. Tit. Synedrio.*

(h) There was in us an univerſal Apoſtacy from God; and the Lord puniſhed our Sins upon this Innocent Perſon.

(i) Tho' he was innocent, and ſuffered, yet it was with the utmoſt Patience and Submiſſion, and voluntarily reſign'd himſelf to undergo it, *Joh.* 18. 37. Gave himſelf for us.

(k) *He*

(*k*) *He was taken from Priſon and from Judgment: and who ſhall declare his Generation? for he was cut off out of the Land of the Living: for the Tranſgreſſion of my People was he ſtricken.*

(*l*) *And he made his Grave with the Wicked, and with the Rich in his Death, becauſe he hath done no Violence, neither was any Deceit in his Mouth.*

(*k*) He was arraigned as a Malefactor, and cut off, put to a violent Death, *Dan.* 9. 26. The ſame words the *Meſſias* called by the *Jews*, *Iſch Copher*, the Appeaſer, and ſaid to bear our Sins, *Chald. Paraph. in Cant.* 1. 14. & *Rab. Judas in Chaſidim.* & *R. Simeon in Bereſchith Rabba.*

(*l*) His Body ſhould be begged, as a Malefactor's, and an honourable Perſon ſhould give him Burial, who knew him to be Innocent; or he was in the Hands of his powerful Enemies even to his Death. So *Grotius* tranſlates the words.

(*m*) *Yet*

(m) *Yet it pleaſed the Lord to bruiſe him, he hath put him to Grief: when thou ſhalt make his Soul an Offering for Sin, he ſhall ſee his Seed, he ſhall prolong his Days, and the Pleaſure of the Lord ſhall proſper in his Hand.*

(n) *He ſhall ſee of the travail of his Soul, he ſhall be ſatisfied: by his Knowledge ſhall my Righteous Servant juſtifie many: for he ſhall bear their Iniquity.*

(m) It pleaſed God ſo to ordain it that *Chriſt* ſhould ſuffer, an Innocent Perſon; and by that means ſhould many become the Sons of God, and the Goſpel ſhould be preached in all places. This is fully explained *Joh.* 1. 12. *Gal.* 4. 6. 1 *Joh.* 3. 2. 1 *Joh.* 3. 9. And ſo do the *Jews* expound this Phraſe, *Rabbi Alſeck.* vid. *Grot. verit. p.* 358.

(n) He ſhall be well ſatisfied with what he ſuffereth, and ſhall juſtifie his People by his Death. His Name ſhall be called, *The Lord our Righteouſneſs*, Ezek. 23. 5, 6.

(o) *There-*

(*o*) *Therefore will I divide him a Portion with the Great, and he ſhall divide the Spoil with the Strong: becauſe he hath poured out his Soul unto Death: and he was numbred with the Tranſgreſſors, and he* (*p*) *bare the Sin of many, and made Interceſſion for the Tranſgreſſors.*

I ſhall further only take notice of the main thing inſiſted on here by the Prophet, and that is the contumacious Death of ſome great Perſon. This is evident enough from the words. Now that which doth fully explain this Prophecy, is that paſſage in

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(*o*) It is he that ſhall be the great Conqueror, and ſpoil Principalities and Powers, and all things are put in Subjection to him. See what this can ſignifie if not applied to *Chriſt*; That a Perſon ſhould Triumph and Conquer after Death. Thus the *Jews* underſtand it. *Alſeck. & Gemar. Babylonic. Grot.*

(*p*) As he hath ſatisfied for their Sins, ſo ſhall he be a perpetual Interceſſor or Mediator for them.

Dan.

Dan. 9. 26. *And after Threeſcore and Two Weeks ſhall Meſſiah be cut off*; that is, *die a violent Death*, as all Tranſlations have it, and is the indiſputable ſence of the word, *but not for himſelf, but for others*; and the Prophet ſeems to ſpeak of it as a thing the *Jews* expected; that it was no ſtrange thing to them to know the *Meſſias* ſhould die. The Prophet *Iſaiah* ſhews here the Circumſtances of his Sufferings, That *Men ſhould reject him, ſcorn him, and hide their Faces from him*; that is, treat him with the utmoſt Contempt; that they ſhould put him to an ignominious Death, and he ſhould undergo all this with the utmoſt Submiſſion, and his Blood ſhould be an Atonement for Sin. This is ſo evident in both places, that it needs no Comment, and nothing can be plainer than the words themſelves are.

Occidetur *vulg. & Hieron. & Syr.* excidetur *interlin. verſ.*

But then you may ſay, Can no other ſence be put upon theſe paſſages

paſſages I have cited? I anſwer, I cannot tell that. It is impoſſible to know how many meanings may be put upon this or any other place elſe, or on the plaineſt Writing in the World, by Men of Wit and Learning. This is evident by ſome that have tried their Skill this way in Jeſt, and made all the Apoſtle's Creed to be Blaſphemy, and yet have put nothing but a poſſible Expoſition upon the Words; but of this I have ſpoken before. But leſt there might appear ſomething of Weakneſs under this Anſwer, and to deal fairly in this Caſe, as one that would not lye for God, I ſhall, in particular, repreſent the ſeveral Expoſitions that thoſe Perſons put upon theſe words, that would not have them belong to the *Meſſias*.

Firſt then, Some of the *Jews*, to take off ſo remarkable an Evidence from the Chriſtians, would have it meant of the People of *Iſrael*;

Iſrael; that this was a Complaint of the Miſeries they did or ſhould undergo. *Iſaac Abrabaniel*, a known Enemy to the Chriſtians, acknowledges, that moſt of the ancient Expoſitors refer what is here ſpoken to the *Meſſiah*, and ſo doth he ſome things; but that the Suffering here mentioned did relate to the *Jewiſh* People, which is alſo imbraced by *Jarchi* and *Kimchi*, noted Rabbins.

In Examining of this we need only look upon the words, which ſpeak in the ſingular number, and cannot in any conſtruction, or ways of ſpeaking uſual with Mankind, be referred to a whole Nation. They have relation to the Sufferings of ſome particular Perſon, as is evident all along from the words. Beſides, how inconvenient would it be to ſay of a whole Nation, and that by one of the ſame Nation too, *He hath born our Grief, and carried our Sorrows?* Every one that judges

impartially muſt needs acknowledge that this is ſo far from an Expoſition, that it makes the place no ſence at all. Would it be looked on as ſence, when a Nation ſuffered under ſome publick Calamity, for one of them to ſay, He hath born our Griefs, and carried our Sorrows? Whoſe Grief or whoſe Sorrows did they bear but their own? The plain Conſtruction of the words ſhews that it is meant of ſome innocent Perſon bearing the Fault or Puniſhment of others that were guilty. Beſides, How can it be ſaid of the *Jewiſh* Nation, *By his Stripes we are healed. That he did no Sin, nor was Guile found in his Mouth. For the Tranſgreſſions of my People was he ſmitten.* Theſe are ſuch improprieties of Speech that no body could be guilty of, if applied to the Sufferings of the *Jewiſh* Nation; and he that can believe that it is applied ſo, a body would not much regard what he believes,

believes, or what he thinks; and it ſhews, that thoſe that put this Interpretation on it are much diſtreſſed to find out ſome way to evade a Teſtimony that makes ſo much againſt them.

Others thinking this a very improper Interpretation, would have it to be a Lamentation upon the Death of *Joſiah*. But then, if they would give ſufficient Evidence that it was ſo, they ought to ſhew it was the conſtant Tradition of their Nation. For it were an eaſie thing to ſay that it belongs to this or the other Perſon, according as our Fancy or Prejudices lead us. But let us ſee if there be not ſome Characters in it which ſhew it cannot belong to him.

Firſt, It is certain that *Joſiah* fought againſt the Command of God, as is plain from 2 *Chron.* 35. 21, 22. How can it be ſaid, *He was led as a Sheep to the Slaughter, and as a Lamb that was dumb be-*

fore the Shearers, ſo he opened not his Mouth? when, 'tis certain, he was wounded in the heat of a Battle, and fled away in Confuſion, and went to be healed of his Wound. How can it be ſaid then, that *He had done no Violence, nor was any Deceit found in his Mouth?* when the contrary is plain from the above-cited place. How can it be ſaid, *When we ſhall ſee him there is no Beauty that we ſhould deſire him: He is deſpiſed, and rejected of Men; a Man of Sorrows, and acquainted with Grief, and we hid as it were our Faces from him. He was deſpiſed, and we eſteemed him not.* All which is juſt contrary to the Character of *Joſiah*; for he was not innocent in his undertaking the War wherein he received the Wound that was afterwards his Death. He was not rejected, nor deſpiſed, but extreamly dear to his People, as is evident enough. He was far enough from offering himſelf

to

to a voluntary Death, as is here repreſented. How can he be ſaid to *divide the Spoil with the Strong, and the Pleaſure of the Lord ſhall proſper in his Hand?* And, laſtly, what meaning will they put upon this, that *He was taken from Priſon, and from Judgment, and who ſhall declare his Generation?* In good earneſt then, was *Joſiah* impriſoned, and tryed as a Malefactor? if not, then this Character, I am very ſure, belongs not to him, as muſt be evident to all the World.

Others ſay, that it belongs to the Prophet *Jeremiah*, and that it is a Lamentation for him.

To this I anſwer, that the Perſon here deſcribed is remarkable eſpecially for two Characters.

I. *His Patience.*

II. *The Deſign of his Death.*

Neither of which, I preſume, can agree to the Prophet *Jeremiah.*

Firſt, For *his Patience.* How can it be ſaid, that *He was led*

as a Sheep that was dumb before the Shearers, ſo he opened not his Mouth? when 'tis moſt certain, that the Prophet *Jeremiah* moſt earneſtly petitioned for his Life, and complained of his hard Uſage in the moſt paſſionate Language.

Jer. 37. 20. *Therefore,* (ſays he) *O my Lord the King, let my Supplication, I pray thee, be accepted before thee, and that thou cauſe me not to return to the Houſe of Jonathan the Scribe, leſt I die there.*

And in the following Chapter

Jer. 38. 15. he ſays unto *Zedekiah, If I declare unto thee wilt thou not ſurely put me to Death.* All which is very far from the Character of the Perſon here deſcribed that ſhould ſuffer a voluntary Death with the utmoſt Patience and Submiſſion. Doth this in earneſt agree with the Perſon that ſays,

Jer. 20. 14. *Curſed be the Day wherein I was Born: let not the Day wherein my Mother bare me be bleſſed? Curſed be the Man who brought Tidings to my*

my Father, ſaying, A Man-Child is born unto thee, making him very glad? And let that Man be as the Cities which the Lord overthrew, and repented not: and let him hear the Cry in the Morning, and the Shouting at Noon-Tide: Becauſe he ſlew me not from the Womb; or that my Mother might have been my Grave, and her Womb to be always great with me? Wherefore came I forth out of the Womb to ſee Labour and Sorrow, that my Days ſhould be conſumed with Shame?

How can a mighty Paſſion, and high Reſentments, the moſt bitter Complaints, and affecting Language, and great fear of Death, agree to the meek, ſubmiſſive Perſon here deſcribed that is willing to die, and as Patient as a Lamb? In ſhort, the Character of the Perſons is ſo very different, that there muſt be ſome deſign in the bottom to make the parallel betwixt them, and upon

the ſame account they might apply it to any other Perſon.

Beſides, how can it be ſaid of the Prophet *Jeremiah*, *He hath born our Griefs, and carried our Sorrows? That we are healed by his Stripes? That he hath made his Soul an Offering for Sin, and the Pleaſure of the Lord ſhall proſper in his Hand? By his Knowledge ſhall my Righteous Servant juſtifie many; for he ſhall bear their Iniquities? I will divide him a Portion with the Great, and he ſhall divide the Spoil with the Strong, becauſe he hath poured out his Soul unto Death? And he was numbred with Tranſgreſſors? And he bore the Sins of many, and made Interceſſion for Tranſgreſſors?* which ſhews, in ſhort, That the Perſon deſcribed ſhould be made a Sacrifice, or offered up for the Sins of others, and that he ſhould overcome and triumph after his Death. We may likewiſe obſerve, that thoſe Perſons that apply this

Chapter

Chapter any of the three ways I have laſt mentioned, I mean, either to the People of the *Jews*, or to *Joſiah*, or *Jeremiah*, are known Enemies to the Chriſtians, and it is eaſie to imagin their Deſign in it. Let me add, That *Iſaiah* lived above an Hundred Years before *Jeremiah*; ſo that this muſt not be only a Lamentation for his Sufferings, but a Prophecy likewiſe of what he ſhould ſuffer, which doth not look very probable. But then the Prophet *Daniel* puts the matter out of all diſpute, who explaining this Prophecy ſays, *The Meſſias ſhould be cut off, or be put to a violent Death, but not for himſelf. And that he ſhould make an end of Sins, and make Reconciliation for Iniquity, and bring in Everlaſting Righteouſneſs.* All this perfectly anſwers the Character of the Perſon mentioned by the Prophet *Iſaiah*, and this Perſon is expreſsly called the *Meſſias* by *Daniel*,

Compare *Iſai.* 1. 1, 2. *Jer.* 1. 2.

Dan. 9. 24.

Daniel, which, I think, makes it indiſputable that the Sufferings here deſcribed by the Prophet *Iſaiah* are the Sufferings of the *Meſſias*, and can agree to no other Perſon.

It would be but abuſing the Reader's Patience ſhould I tell him that ſome of the *Jews* take the Prophecy in pieces, and apply one Verſe to *Moſes*, another to *Joſiah*, another to the *Jewiſh* Nation; ſome to *Abraham*, ſome to the *Angels*, which is raving rather than expounding, ſeeing it is manifeſt that the words have a relation to one Perſon, and none elſe. But I believe the bottom of the Deſign was, that they could not for their Lives find any one Perſon that could bear the Characters given here, and therefore they would take it from the Chriſtians ſome way or other, which they could not do but by applying it to the Circumſtances of ſeveral Perſons. The abſurdity

dity of which is manifeſt to any one that is not full of Prejudice, and is reſolved to believe nothing that contradicts his own Opinion, tho' never ſo clear and evident.

I wondred much at a Tradition that the *Jews* have concerning the *Meſſias*, which is, That he is at *Rome* amongſt the *Lepers*, or that he ſhould be a Leper: Others, That he is tied in one of the Walks of Paradiſe, fooliſhly applying *Cant.* 7. 5. to this purpoſe, as many ancient Rabbins do, ſo *R. Selemoh* tells us. Theſe are the Whimſies of theſe vain People, which, no queſtion, ſprung from the plain Teſtimonies of Scripture, and Tradition of their Nation, (which they have corrupted by their Follies) that the *Meſſias* ſhould be put to Death, or be a grievous Sufferer, and ſcorned and rejected by their Nation.

R. Sol. Jarchi, they tranſlate Iſai. 53. 4. *nos putavimus eum quaſi leproſum*, we thought him to be a Leper, or we treated him as a Leper, *lib. Sanhedrin.* and ſo doth St. *Jerom* tranſlate it.

Others not knowing what to do with ſuch plain Evidence for the Suffering of the *Meſſias*, have gone

gone another way to work; and that they might not ſeem to force Scripture, and go contrary to the Tradition of their Nation, have feigned two *Meſſias's*; one, the Son of *David*, that ſhould triumph over all their Enemies; the other *Meſſias*, the Son of *Joſeph*, of the Tribe of *Ephraim*, that ſhould be a ſuffering *Meſſias*, as he is deſcribed in Scripture.

One of their noted Rabbies ſays, "By this means I came to "underſtand many of thoſe dark "paſſages of Scripture that ſpeak "of the *Meſſias:* I have learnt "from our Anceſtors that there "ſhould be two *Meſſias's*; the "one, the Son of *Joſeph*, of the "Tribe of *Ephraim*, who ſhould "be put to Death; the other, "the Son of *David*, who ſhould "triumph over all his Enemies.

Rabbi Saad. Hagaon. lib. Emanoch. cap. 8. citant. Pocock.

This really is an excellent way of underſtanding Scripture, to ſuppoſe what we pleaſe, and then it is eaſie to prove what we have

a

a mind to. For where is there the leaſt intimation of *Meſſias Ben Joſeph?* not in the Prophet *Daniel*, he ſpeaks of the *Meſſias* to be cut off; and he ſhews that he knew but of one; for he ſpeaks of no other to come after, as ſome of the later *Jews* vainly imagine, who ſay, that *Meſſias* the Son of *David* ſhall come and raiſe up this *Meſſias* the Son of *Ephraim*, when he is ſlain by his Enemies. We hear nothing of this *Meſſias Ben Joſeph* in our Saviour's time, which, without doubt, we ſhould have done, had there been ſuch a Tradition amongſt them. Not a word of it in *Joſephus*, who treats with ſuch exactneſs of the Cuſtoms of his own Nation, and was a thing that a Man may be ſure he would not have omitted, had he known any thing of him. He ſpeaks of a *Meſſias*, but mentions but one, not the leaſt intimation of him which the *Jews* call the Son of

Joſeph.

Joſeph. Not a word of him in *Philo*, who would never have omitted him. Not a word of him in the ancient Paraphraſes, I mean that of *Onkelos* upon the Pentateuch, or *Jonathan* upon the Prophets. As for the Paraphraſe of *Jonathan* upon the Pentateuch, (I mean that which goes under his Name) it is of a far later date, and doth not belong to him that wrote upon the Prophets, and is full of idle Whimſies. The ſame may be ſaid of thoſe that are written upon the reſt of the Books of the Old Teſtament. Nothing of theſe two *Meſſias's* in the Text of the *Talmud* called *Miſnaoth:* So that this is ſuch a Prejudice againſt it that might make every body out of Conceit with it, and ſhews it is a Forgery contrived, as we may well ſuppoſe, for no very good intent.

Pocock Append. ad Mal. A very learned Perſon that knew theſe things extreamly well, no Man perhaps better, hath made this

this Reflection; "This Fancy (ſays he) "of two *Meſſias's* was "invented long after our Savi-"our's time. Therefore Rabbi *David Kimchi* admires the Ancients had ſaid ſo little concerning this *Meſſias Ben Joſeph*, ſo much ſpoken off by the later *Jews*. But the Admiration would quickly have ceas'd if he had conſidered that they knew nothing of him, and that it was an Invention of the later *Jews*, to what purpoſe is eaſie to apprehend.

Kimchi in Zech. 12. 10.

Indeed Rabbi *Ben Maimon*, a moſt learned and induſtrious Author, a Perſon that had as little Kindneſs for the Chriſtians as any body, yet fairly gives up this pretence of a Two-fold *Meſſias*, and inſiſts upon one only, intimating the other to be but a Figment.

Ad Malac. 4. *yad. Melac. c.* 11. & vid. *Pocock Append. ad Malachi.*

Having ſhewed the *Manner* of his Death, the next thing that I propoſed to inſiſt on is the *Deſign* of it. 1*ſt. That*

1ſt, *That he ſhould be a Sacrifice.*

2dly, *That he ſhould Reign.*

1. It is evident, by what hath been ſaid before, that the *Meſſias* ſhould be an Innocent Perſon, and he ſhould ſuffer unjuſtly; therefore not put to Death for himſelf, but for other purpoſes. Now if he ſhould do good to any Perſon meerly by his Death, it muſt be by way of Atonement, or dying for the Guilty.

Wounded for our Iniquities, חלל He was pierced for our Iniquities. *Fiſtulare corpus transfoſſum multis foraminibus.*

That he doth this is evident from the Prophet *Jeremy*, where he is called, *The Lord our Righteouſneſs*; and in *Iſaiah*, *The Lord laid on him the Iniquity of us all. By his Stripes we are healed.* And *his Soul* [or Life] *was made an Offering for Sin.* And *he was led as a Lamb to the Slaughter*, or to the *Sacrifice*, as it may be rendred; and ſo the Paraphraſe of *Jonathan* gives the ſence. *Chriſt* is called, *The Lamb of God that taketh away the Sins of the World*,

πρόβατον ὅπ σφαγήν, ovis ad victimam, vel agnus. *ita verſ. lat. & Hieron. & Jonath. Paraph. in loc.*

John

John 1. 29. And *Daniel* ſays, that then the daily Sacrifice ſhould ceaſe, and God will bring in Everlaſting Righteouſneſs by the cutting off the *Meſſias*. In ſhort, this whole Chapter is nothing elſe but a plain Deſcription of him, and the Deſign of his Death is repreſented as a Sacrifice, or Atonement, and this hath been ſo plain to ſeveral of the *Jews* themſelves ſo as to ſtun them, and take off much of their bitter Spirit againſt the Chriſtians; and hath had the good Effect on others, as to make them intirely turn Chriſtians. Remarkable are the words of one of their Rabbins upon this place: "*God* (ſays he) "in the Beginning of the World "asked the *Meſſias* whether he "would Redeem Mankind? to "this he anſwered, Yes, I will "willingly do it; as it is written in the 53 Chapter of *Iſaiah*.

Job. If. Levita confeſſeth this of himſelf before his Converſion, *Def. Verit. Ebr. Script. l.* 2. vid. *Lod. Carret lib. Viſor. Divin. Rab. Makir l.* 2. *Pulver. Aromat.*

Huet. demonſt. Evang. p. 617.

2. After his *Death* he ſhould *Reign*. As for the Reigning of

the *Meſſias* the *Jews* never diſpute of it. Places are many and expreſs to this purpoſe, only they expect a Corporal Reign on Earth, to make them Lords of all Nations. But I have ſhewed he ſhould die, and after his Death be ſaid to triumph over his Enemies, *Iſai.* 53. 10, 11. That *there ſhould be no End of his Kingdom*, Ezek. 37. 27. and 37. 5. Mich. 4. 7. And *Daniel* 7. 13, 14. *I ſaw in the Night-Viſions, and behold, one like the Son of Man came with the Clouds of Heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him Dominion, and Glory, and a Kingdom, that all People, and Nations, and Languages, ſhould ſerve him: his Dominion is an Everlaſting Dominion, which ſhall not paſs away, and his Kingdom that which ſhall not be deſtroyed.* I ſhall ſay no more upon this Head, becauſe it would be tedious to inlarge upon

upon that which muſt be obvious to every body that hath read the Scripture; and a Man need not fear here of being blamed for ſaying too little, but too much.

CHAP. VI.

Of the Time of the Coming of the Meſſias.

I Reſerve this to the laſt place, as being one of the greateſt Characters by which we may know the *Meſſias:* For if there was a *SAVIOUR* promiſed, and the Time of his Coming prefixt, and He did appear at that Time, and if there be no other Perſon to which we can apply the Prophecies of the Old Teſtament but to Him that the Chriſtians acknowledge, I think this determines the point, not only

againſt the *Jews*, but even againſt others that reject the Authority of the Scriptures: For it ſhews the exact Accompliſhment of them, and conſequently that they were Divinely inſpired.

I ſhall proceed, as I have done before, with Scriptures that are moſt plain, and need little trouble to make us underſtand them.

The *Time* prefixt for the Coming of the *Meſſias*.

Firſt, *That it ſhould be during the Standing of the Second Temple.*

Secondly, *When the Scepter departed from Judah.*

Thirdly, *That it ſhould be after Seventy Weeks from the Epocha, or Date ſet down by the Prophet* Daniel.

1*ſt*, That the Coming of the *Meſſias* ſhould be *during the Standing of the Second Temple.* I ſhall cite two remarkable places to this purpoſe. I ſhall treat of them both

both together, for they are much in the ſame words, and they explain one another.

Haggai 2. 6, 7, 8. *For thus ſaith the Lord of Hoſts, Yet once, it is a little while and I will ſhake the Heavens,* &c. *I will ſhake all Nations, and the Deſire of all Nations ſhall come, and I will fill this Houſe with Glory, ſaith the Lord of Hoſts. The Silver is mine, and the Gold is mine, ſaith the Lord of Hoſts. And the Glory of this latter Houſe ſhall be greater than the former, ſaith the Lord of Hoſts. And in this Place will I give Peace, ſaith the Lord of Hoſts.*

Mal. 3. 1. *Behold, I will ſend my Meſſenger, and he ſhall prepare the way before me, and the Lord whom you ſeek ſhall ſuddenly come to his Temple, even the Meſſenger of the Covenant whom you delight in. Behold, he ſhall come, ſaith the Lord of Hoſts.*

The Lord by his Prophet comforts the People by telling them that this Building of the ſecond Temple, or Houſe, was not ſo magnificent as the former, built by *Solomon*, yet he would add a greater Glory to it than the other had. Tho' the *Building* was meaner, tho' they had loſt the *Shechinah*, or glorious Preſence of God, the *Urim* and *Thummim*, (for the *Jews* reckon ſeveral things loſt in the Captivity that were in the firſt Temple) yet he would give a greater Glory than all this, and fill it with a greater token of his Love; for "he would ſend the "Deſire of all Nations, even the "Meſſenger of the Covenant, "whom ye ſeek after, and it ſhould "not be long before this glorious "Perſon did appear. This is the plain and natural ſence of the Words.

As the *Urim* and *Thummim*, the *Ark*, the *Fire* from Heaven, the *anointing Oil*, the *Shechinah* the *Golden Plate* which the High-Prieſt wore on his Forehead, and many more things are reckoned by *Abarbinel*.

The *Jews* commonly interpret this of the *Meſſias*, I mean the modern *Jews*, as for the ancient

Jews,

Jews, they took this for the unqueſtioned Interpretation. Some of the Modern indeed would have the Meſſenger here mentioned to be the Lord *Jehovah* himſelf, or *God the Father*. But I think it would be a ſtrange way of Speaking, to ſay a Meſſenger is the Perſon himſelf, and without any manner of diſtinction. 'Tis true, they are right in ſaying the Perſon here meant is *God*; but certainly we muſt admit of ſome ſort of diſtinction, or elſe he cannot be called a Meſſenger; for that ſignifies to declare ſomething from another, and he is ſaid to be *the Meſſenger of a Covenant that was made*, or ſhould be made, *whom ye expect and delight in.* The Word *Meſſias* ſignifies *Anointing*, which imports as much as ſet apart for ſome extraordinary purpoſe. And *Chriſt* is called the *Apoſtle*, or *Meſſenger*, and the *Vulgar* and *Septuagint* tranſlate *Shiloh* the Name that denotes *Heb.* 3. 1.

the *Meſſias*, by *him that ſhall be ſent*, of which I have ſpoken before. In ſhort, it is manifeſt that the Meſſenger here meant cannot be abſolutely the very ſame with *God the Father:* For the Perſon ſending and the Meſſenger muſt admit of ſome diſtinction, and the Modern *Jews* would never interpret it otherwiſe, but for a reaſon eaſily known; I mean, that they might evade an Evidence that makes ſo terribly againſt them.

I take it then for granted, that this *Meſſenger of the Covenant*, this Perſon that is called *the Deſire of all Nations*, ſhould come into, or appear in this ſecond Temple. This we find remarkably accompliſhed in our Saviour. For we find him frequently appearing there, he was preſented there by his Mother, *Luk.* 2. 22. there he ſate amongſt the Doctors, *ver.* 46. when his Mother tells him, *Thy Father and I have ſought thee ſorrowing.*

rowing. He anſwered, *Wiſt ye not* Luk. 2. 49
I muſt be ἐν τοῖς τοῦ πατρός μου, *in my* Vid. Grot. loc. ex N
Father's Houſe, as it ſhould in all Fuller Mi
probability be rendred; not, *about my Father's Buſineſs*, as our Tranſlation expreſſes it; by that intimating that there was the proper Place for him to make his Appearance. Did he not there exerciſe his Authority, driving out the *Buyers* and *Sellers*, and calling it his *Father's Houſe?* We find him ſeveral other times going to it, conducted thither by *Hoſannah's*, and *Preaching* in it, and there manifeſting to the *Jews* the gracious Covenant that *God* ſhould make with them that believe. *It was revealed to Simeon that he* Luk. 2. 26.
ſhould not die before he had ſeen the Lords Chriſt, or the *Meſſias*. And the Place where he expected and acknowledged him, was in the Temple. *Anna*, a Propheteſs, was amongſt them that *looked for Redemption in Iſrael*; that is, expected the Coming of *Meſſias*; ſhe ſtays

in

Luk. 2. 38: in the Temple to wait for him, and there ſees and acknowledges him. So that it is evident that it was fore-told by *Haggai* and *Malachi* that the *Meſſias* ſhould appear in this ſecond Temple; and this was remarkably fulfilled in our Saviour. This made that old Rabbi (as we have it in the *Talmud*) ſay, "Without doubt "the *Meſſias* was promiſed during "the Standing of the ſecond Tem-"ple, and many others of them were of the ſame Opinion, as Rabbi *Salomon* informs us. No doubt all the Ancient *Jews* were of this Opinion (for the Scripture is plain to this purpoſe) till their Enmity to Chriſtianity made it neceſſary to invent ſome other Interpretation.

Rabbi Akiba Tract. Sanhedrin cap. ult.

Vid. *Grot. Verit. lib.* 5. *Targum Cant. Cant. in c.* 7. & 8. *& Ecba Rabbathi.*

As for the Evaſions of ſome of the Modern Rabbies, whereby they would weaken the Evidence that the Chriſtians have from theſe Places, the Reader may conſult the Learned Dr. *Pocock*, who ſets

Pocock in Mal. 3. 1.

ſets them down with that Candor and Exactneſs, and anſwers them with that Modeſty and Learning that was peculiar to him; and another reaſon that I take no further notice of them is, becauſe there is in them ſo very little to the purpoſe, that it would be loſt labour to repeat them, as any Perſon will certainly conclude that gives himſelf the pains to inquire after them, where he will find a mighty Sullenneſs and Obſtinacy, and nothing elſe that is remarkable, or I ſhould not have omitted them.

But *Ben Maimon* and *Abarbinel*, tho' they had as little kindneſs for the Chriſtians as others, yet ſaw what horrible Inconveniencies would follow, to ſay that the *Meſſias* was not meant here, therefore they fairly confeſs that. "Yes, (ſay they) "*Meſſias* ſhall come "into his holy Temple, as the "Prophet here fore-tells; but it "was not meant of the Temple "then

"then ſtanding, but of another "that ſhall be built hereafter, "when God ſhall pleaſe to ſend "the *Meſſias*. But if any think to talk after this rate, I do not think fit to anſwer them. *Haggai* ſays, *I will fill this House*, or *this Temple*, looking upon it; that is, ſays *Abarbinel*, a *Houſe* after this, or a *Temple* after this. Profoundly argued upon my word; Give a Man but a ſtock of Confidence and he will never be at a loſs in Expounding. I will not ſay that the *Jews* have corrupted the *Hebrew* Text in ſome places. Some of the ancient Fathers have accuſed them of it, I hope, and think, without juſt cauſe; but certainly they have Malice enough to do it. And it cannot be denied, but where there are two Readings, they take that which is moſt oppoſite to Chriſtianity. This is confeſt by their moſt zealous Defenders, and is evident from that remarkable place, *Pſal.*

Juſtin Martyr. Dial. cum Tryphon. & Origen. Epiſt. ad Afric.

22,

22. 16. where, inſtead of *they pierced*, they read *as a Lion.* The *Septuagint* and St. *Jerom* read it *Karou, they pierced.* The Modern *Hebrew* Copies read it *Kari, as a Lion.* 'Tis true, ſome Copies, even among the *Jews*, have it as we tranſlate it, *they pierced.* A very learned Perſon, and a great Defender of the Rabbies, ſays to this; "'Tis no marvel if the *Ma-* "*ſorites* chuſe that Reading, *Kari,* "*as a Lion,* which was moſt for "their purpoſe. I acknowledge "the Tranſlation of the *Greeks* "and St. *Jerom* to be the truer; yet "the *Jews* are not to be accuſed "of Falſification for having made "choice, (ſays he) out of two "Readings, what was moſt for "their turn; and ſome of the *Jews* "acknowledge (ſays he) that "many good Copies read it as "the Chriſtians, *Karu, they have* "*pierced.*

Jun. in loc.

F. Simon Crit. Inq. cap. 10.

But to return from this Digreſſion. I remember a learned Perſon

Perſon tells us that he had ſome Diſcourſe with a *Jew*, and preſſed him with *Hag.* 2. 7. and *Mal.* 3. 1. where 'tis expreſsly fore-told that the *Meſſias* ſhould come during the ſtanding of the ſecond Temple. The *Jew* ſeemed to be under ſome concern; but at laſt told him plainly, that if he was miſtaken, ſo were Rabbi *Maimon*, *Kimchi* and *Jarchi*, and abundance more Rabbies which he named, and he did not deſire to be in a better State than they were. This was indeed a very hearty and obſtinate Love, but ought not to be propoſed for any ones Imitation; and yet, I think, it ſhews a better Temper than thoſe that put ſuch odd and violent Interpretations upon Scripture. For to ſhew the Perverſeneſs of *Maimon*, *Abarbinel*, and other Modern *Jews*, that much inſiſt upon a third Temple, where *Meſſias* ſhall be manifeſted, and ſay the Prophet meant ſo here, I ſhall

Dr. Addiſon Preſent State of the Jews, circa Fin.

ſet

ſet down the Words, which are theſe; *The Word of the Lord came unto Haggai the Prophet, ſaying, Speak now to Zerubbabel, the Son of Shealtiel, Governor of Judah, and to Joſhua the Son of Joſedech, the High-Prieſt, and to the reſidue of the People, ſaying, Who is left among you that ſaw this Houſe in her firſt Glory; And how do you ſee it now? Is it not in your Eyes in compariſon of it as nothing?* and ſo goes on, *The deſire of all Nations ſhall come, and the Glory of this latter Houſe ſhall be greater, &c.* If this be not meant of the Temple then ſtanding, Men can never ſpeak or write ſo as to be underſtood. And this ſhews that nothing can be expreſſed ſo plainly but Men may wreſt it to a different ſence. Hag. 2. 1.

I ſhall conclude this period with the Words of the learned Perſon I have mentioned: "The *Jews* (ſays he) "have long ſince inter- "dicted ſeverely all Inquiries into "the *Dr. Pocock on Mal. 3. 1.*

"the Time of the Coming of the "*Meſſias*, and that perhaps may "be the Cauſe why their Expo- "ſitors in this place ſay ſo little "of it, *viz. How and when the* "*Lord ſhall come to his Temple.* "Certainly, without acknowledg- "ing *Chriſt* the *true Meſſias*, and "Him to be come in the Fleſh, "and both God and Man, there "cannot be any thing ſaid that "can give the true meaning, or "ſhew what was requiſite for the "fulfilling of this Prophecy here, "and that cited out of *Haggai*, "of ſuch Affinity with it; and "no wonder to ſee them who "willingly and obſtinately decline "the one only way to manifeſt "Truth, run in ſuch different "Tracts of Error.

The ſecond place that I ſhall take notice of, to ſhew the Time when the *Meſſias* ſhould come, is *Gen.* 49. 10. where 'tis ſaid, that the *Meſſias* ſhould come when the Government was taken from the

Jewiſh

Jewiſh Nation. The Words are, *The Scepter ſhall not depart from Judah, nor a Law giver from between his Feet, till Shiloh come.*

Should I go about to ſhew, that by *Shiloh* was meant the *Meſſias*, I ſhould endeavour to prove a thing that needs no Proof; the three *Targums* render it by the very Word *Meſſias*. 'Tis moſt probable that the Word comes from the Verb *Shalah*, which ſignifies a *Saviour*, in the peculiar acceptation of that Word, as it ſignifies to *ſave from Danger*, to *make Peace*, to *advance to a happy Eſtate*; the true Σωτὴρ which *Tully* tells us, could not be fully expreſſed in any *Latin* Word.

Cicero cont. Verrem. l. 4.

But, as I obſerved before in the *Targum* of *Jonathan*, *Onkelos*, and *Jeruſalem*, and the moſt Learned of the *Jews*, render it by the very Word *Meſſias*; and there-

Non ceſſabunt reges & præſides è domo Judæ, & Scribæ docentes Legem ex ſemine ejus uſq; ad tempus quo veniat rex Meſſias, *Targ. Jonath. & Hieruſolym.* Non auferetur qui facit poteſtatem de domo Jehudah, & Scribæ de filiis filiorum ejus uſque in ſæculum donec veniat rex Meſſias, *Targum Onkel.*

fore it would be needleſs to ſtand to prove it, when the moſt conſiderable Adverſaries of Chriſtianity freely grant it can ſignifie nothing elſe. And it would be tedious to examine the Capricio's of every idle Grammarian, who would make themſelves remarkable only by differing from others, tho' againſt all Senſe and Reaſon. Indeed the *Jews* of any Ingenuity are aſhamed of the Interpretation of ſome of their Rabbins upon this place, and therefore grant, that, without all queſtion, the *Meſſias* is meant here; and that any other Interpretation makes the place obſcure, if not nonſence. And the learned *R. Salomon* ſays, this muſt certainly be the meaning of it; and to avoid the force of it ſays, "That ſome where in "*Aſſyria* there are *Jews* under a "Kingly Government, and ſo ſhall "be till *Shiloh*, that is, the *Meſſias*, "comes.

Vid. P. Fag. not. in Chald. Paraph. in hunc loc.

The

The next thing to be conſidered is, what is meant by *the Scepter's departing from Judah. Depart*, is rendred by the *Chaldee* Paraphraſt a *deſtroying*, or *utterly taking away*; and a late ingenious and learned Perſon gives the meaning of the Words thus: *The Scepter ſhall not depart from Judah*; "that is, the Government of "the *Jewiſh* Nation ſhall ever re- "ſide in the Poſterity of *Judah*, "till a greater Governor comes, "till he that was the Deſired of "all Nations, he that is the "*Meſſias*, the Peaceable, the Pro- "ſperous, that bleſſeth the World "with his Arrival, then, and not "before the *Jewiſh* Government "ſhall depart, and ſo depart as "utterly to be taken from them, "and never return any more to "them.

Ceſſabunt, *Targ. Jonath. Hieroſol.* Auferetur, *Onke.*

And that which ſhews further that this is the meaning of this place is, the many Threatnings to that People upon their Diſ-

ut. 30. 3, 5, 6, *&c.* obedience, that God would lead them into Captivity, and their Enemies ſhould prevail againſt them; which we find often accompliſhed, and they were carried Captive into *Babylon*, and their State brought as it were to nothing ſeveral times, ſo that they ſeemed to have no Government amongſt them. Therefore the true import and meaning of the place is, That the *Jews* ſhould not ceaſe to be a Nation, or to have ſome ſort of Government, till the *Meſſias* came; but when the *Meſſias* came, the Scepter and Law-giver ſhould depart, or be violently taken away, and that then it ſhould not only be an *Inter-regnum*, or Ceſſation for a time, but an utter ſcattering and diſperſing of the *Jewiſh* Nation, and an intire Deſtruction of their Government. The literal meaning of the Words are owned by the *Jews* themſelves, the great Enemies of Chriſtianity; and God hath

1 *King.* 8.

hath made the Prophecy plain by the Event, that the *Jews* have been a ſcattered Nation for above Sixteen Hundred Years, without the leaſt form or appearance of Government, which made *R. David Kimchi* ſet down theſe remarkable Words upon that Text of the Prophet, *Hoſea* 3. 4. *The Children of Iſrael ſhall abide many Days without a King, without a Prince, and without a Sacrifice.* "Theſe (ſays he) are the times "of Exile, in which we are at "this Day; we have neither a "King, nor a Prince of the Stock "of *Iſrael*, but we are under the "Power of the *Gentiles*, and un-"der the Power of the Kings and "Princes of the *Gentiles*; which is, in plain Words, to confeſs that the time of the *Meſſias*'s Coming was paſt, and therefore he wonders he was not come into the World. That the Scepter did depart from *Judah* when *Chriſt* was Born, is plain; for *Herod* *St. Jerom, Euſebius, Epiphanius.*

was not only a Stranger born, his Father an *Idumean*, and his Mother an *Arabian*, but, what is more, the *Jews* did ſubmit to his Government, and voluntarily took an Oath of Allegiance to him, in the Two and Thirtieth Year of his Age, in which Year *Chriſt* was Born, as is moſt commonly computed. *Herod* ſpared nothing that he thought might ſtand in Competition with him for the Crown of *Iſrael*, puts to Death *Ariſtobulus* and *Hyrcanus*, the right Heirs to the Kingdom. He kill'd all of the *Aſmonæi*, and the Tribe of *Judah*, that he thought might ſtand in Competition with him. And after this the *Jews* ſwore an Oath of Fealty to him, and reſigned themſelves into his hands. I know that ſome make *Herod* an *Idumean Jew*, and cite the Teſtimony of *Joſephus*, *Strabo*, and *Nicolaus Damaſcenus* for it. But this ſignifies little; for all grant that then there began a terrible

Euſeb. Demon. Evang. lib. 3. & Hiſt. lib. 1. c. 5.

Strab. lib. 16. Nic. Dam. apud Joſeph. Ant. lib. 14. cap. 2.

terrible Invaſion upon the Liberties of the *Jewiſh* Nation, and that by their own Conſent in a great meaſure. Taxes were levied on them by Strangers. The Power of Life and Death was taken from them. When they had a mind to condemn *Chriſt*, and *Pilate* unwilling to diſpleaſe them, and as unwilling to condemn a Perſon he thought innocent, bids them take him, and judge him after their Law, they reply, it was not lawful for them to put any Man to Death. When he replies, *What, ſhall I Crucifie your King?* they anſwer, *We have no King but Cæſar.* When the *Jews* were ſo inraged againſt St. *Paul*, they were forced to apply themſelves to the *Roman* Governor to have him tried for his Life. And tho' they put St. *Stephen* to Death, that was rather a Tumult than a legal Tryal: It was the Fury and Inſurrection of the Multitude, not any right they had to do it

in a Courſe of Law and Juſtice. Life and Death was out of their Power, and the *Sanhedrim* were looked on only as bare Doctors, and Teachers of the Law, not as Judges in Caſes Capital.

There is no need for Perſons to torture themſelves too anxiouſly, as many have, to find the Scepter in the Hands of *Judah* in the *Babylonian* Captivity, and at other times; the Words require no ſuch Reſtriction. *Judah* is only named as the Princely Tribe, whoſe Poſterity ſwayed the Scepter ſo long among the *Jews*. (a) *And a Law-giver from betwixt his Feet*; that is, there ſhall be a Law-giver, or Prince, amongſt my People, till *Shiloh*,

They were called *Jews* from *Judah*. See *Juſtin's Hiſt. lib.* 36.

Non deſiſtet tribus è Judah, *Judah ſhall not ceaſe to be a Tribe*, Jun. & Trem.

(a) 1 *Chron.* 5. 1, 2. Now the Sons of Reuben, the firſt born of Iſrael; for he was the firſt born; but foraſmuch as he defiled his Father's Bed, his Birth-right was given to the Sons of Joſeph, the Son of Iſrael, and the Genealogy is not to be reckoned after the Birth-right. For Judah prevailed above his Brethren, and of him came the chief Ruler, but the Birth-right was Joſeph's.

or

or the *Messias*, come; and then the Government shall be taken from them; but not as a short Correction for their Sins; not as an Interruption of their Government; not so as to chastise them for a while, and then bring them into their own Land; but it shall be taken away; it shall depart as not to return; it shall be utterly destroyed, so that there shall be no Appearance of it. This, I have shewed, began in *Herod*, when *Christ* was Born, and finished in a dreadful manner by *Vespasian* and *Adrian*. And the *Jews* were so sensible that about this time the *Messias* should appear, that many believed *Herod* was the Person; and *Josephus* fixes it upon *Vespasian*; but of that more hereafter.

Cessabit, a retur Oi los, & V *desistet T. Judæ.* Ju & Trem.

Thirdly, *The Messias should come after Seventy Weeks.*

The last place I shall take notice of, is that famous one, *Dan.*

9.

9. 24, 25. *Seventy Weeks are determined upon thy People, and upon thy Holy City, to finiſh the Tranſgreſſions, and to make an end of Sins, and to make Reconciliation for Iniquity, and to bring in Everlaſting Righteouſneſs, and to ſeal up the Viſion and Prophecy, and to anoint the moſt Holy.*

For the better underſtanding of this Prophecy, I ſhall ſet down the whole Period, or the Revelation made to *Daniel* by the Angel, concerning the Manifeſtation, and Death of the *Meſſias*. *Seventy Weeks are determined upon thy People, and upon thy Holy City, to finiſh the Tranſgreſſion, and to make an end of Sins, and to make Reconciliation for Iniquity, and to bring in Everlaſting Righteouſneſs, and to ſeal up the Viſion, and the Prophecy, and to anoint the moſt Holy. Know therefore, and underſtand, that from the going forth of the Commandment to reſtore and to build Jeruſalem, unto the Meſſias, the*

the Prince, ſhall be Seven Weeks; and Threeſcore and Two Weeks the Street ſhall be built again, and the Wall, even in troublous Times.

And after Threeſcore and Two Weeks ſhall Meſſias be cut off, but not for himſelf; and the People of the Prince that ſhall come ſhall deſtroy the City, and the Sanctuary, and the End thereof ſhall be with a Flood; unto the End of the War Deſolations are determined; and he ſhall confirm the Covenant with many for One Week, and in the midſt of the Week ſhall he cauſe the Sacrifice and Oblation to ceaſe. And for the over-ſpreading of Abominations he ſhall make it deſolate, even until the Conſummation, and that determined, ſhall be poured upon the Deſolate. Here we have an account that there ſhould be a *finiſhing of Tranſgreſſions*, and *making an end of Sins.*

2. There ſhould be *making Reconciliation for Iniquity*; that is, by the Death of the *Meſſias.*

3. *Ever-*

3. *Everlaſting Righteouſneſs ſhould be brought in*; that is, the Ceremonial or *Moſaical* Service ſhould ceaſe, and a more pure and ſpiritual Worſhip ſhould be introduced, that ſhould continue for ever.

4. There ſhould be a *ſealing and finiſhing of the Viſion and Prophecy*; that is, all the Prophecies concerning the *Meſſias* ſhould be accompliſhed, and the moſt Holy ſhould be anointed, that is, to be an Eternal King, and Prieſt, unto his People, the *Chriſt* of *God*.

That *the Meſſias ſhould be cut off, but not for himſelf*, this needs no Comment. And *the City ſhould be deſtroyed, as with a Flood.* The *Romans* ſhould ruine it without Mercy, and ſhould utterly deſtroy the Government of that People of the *Jews*. Here is nothing but what is eaſie to be underſtood, and the Prophecy here needs no Explication.

But

But then let us come to the other part of the Viſion, to inquire when theſe things ſhould be, at what time they ſhould come to paſs. Here we find the Angel divides the Seventy Weeks into three parts. *Seven Weeks*, *Sixty Two Weeks*, and *One Week*; this gives us a particular diviſion of the Seventy Weeks, and the chief things remarkable in that period. I ſhall therefore take notice how the Prophecy, or the Weeks, are to be computed, when they begin, and where they end.

1. What is meant by *Weeks*. Here, indeed, is little or no difficulty; the *Jews*, who are the moſt inveterate Adverſaries to Chriſtianity, grant it is meant not of a Week of Days, but of Years. 'Tis common in Scripture to reckon Years by Days; or that Years are meant when Days are expreſſed; as *Gen.* 5. 5. *All the Days that Adam lived were Nine Hundred and Thirty Years.* We have

Seder Olam. R. Solomon in Dan. 9. vid. *Mr. J. Edwards.*

have the ſame Expreſſion of *Seth*, ver. 8. of *Enos*, ver. 11. and *Canaan*, ver. 14. and *Enoch*, ver. 23. That a Day is put for a Year, and conſequently, that a Week in the Prophetical Computation is put for a Sabbath, or Week of Years, that is, Seven Years, is evident from *Levit.* 25. 8. *Thou ſhalt number Seven Sabbaths of Years*, or Weeks of Years, that is, *Forty Nine Years*; and *Gen.* 29. 27. a *Week* is interpreted by *Seven Years* in the ſame Verſe. Here then is no Controverſie, this was ſo common a way of Computation that the *Jews* were well uſed to it; ſo that here is nothing obſcure.

The ſecond thing is, to ſhew when this Time, or *Æra*, began. Various are the Opinions of Learned Men, Ancient and Modern, concerning it, which would

See the Annotations of St. *Jerom* on the place, where he at large ſhews the ſeveral Interpretations of the Ancients upon this Paſſage, who for the moſt part fixt upon this *Æra*, as he himſelf doth.

be

be too long to examine, and it would indeed be unneceſſary, ſeeing it is excellently well done by a learned Hand of late, in his critical Remarks upon this Text. The great Occaſion of Mens different Computations aroſe hence, as that learned Gentleman obſerves; That they did not take an exact notice of what the Angel tells us we muſt fix the Date upon. The Words are theſe: *From the going forth of the Commandment, to reſtore, and to build Jeruſalem, unto the Meſſiah, the Prince, ſhall be Seventy Weeks. Cyrus, Darius*, and *Artaxerxes Longimanus* gave the *Jews* Liberty to go and build the Temple; and this makes three different Computations. Some fixing it upon one Edict, and ſome upon another, not conſidering that the Angel tells us, that 'tis *the going forth of the Commandment to build Jeruſalem, and the Street, and the Wall*, that is the time we fix upon

Mr. *Edwards.*

upon as the beginning of theſe Years; at the Expiration of which *the Meſſias ſhould be put to Death.* Now it is to be obſerved, that neither *Cyrus*, nor *Darius*, gave the *Jews* any Commiſſion to build the Walls and the Streets of *Jeruſalem*, but only the Temple, at leaſt we find no more in Scripture mentioned. And *Artaxerxes* in his ſeventh Year gave them Liberty to take care of whatſoever was needful for the Houſe of their God, *Exra* 7. 20. There is not a Word in all theſe three Commiſſions concerning the Building of the Street, and the Walls; therefore the ſame learned Author obſerves, there is great reaſon to begin the Computation of the Prophecy from the Commiſſion given to *Nehemiah*, who made his Petition to the King to have Liberty to build the City of his Fathers. And the King gave him a Commiſſion to build the City, the Walls, and the Gates;

Vid. *African. apud Hieron. in loc.*

Gates; and accordingly *Nehemiah*, to whom the Commiſſion was given, raiſed the Walls, and ſet up the Gates, and ſo finiſhed the Building of the City; and this was in the Twentieth Year of *Artaxerxes*. Let us then compute the *Seventy Weeks* from this time, and we ſhall find that they determine with our Saviour's Death; which if they do, I cannot ſee what greater Evidence can be given that he was the true *Meſſias*.

Seven times Seventy Weeks, or Seventy Sabbaths of Years, make 490 Years. Now the Twentieth Year of *Artaxerxes*'s Reign was in the Year of the World's Creation 3497, at the end of the Eighty firſt Olympiad; and the time of Chriſt's Paſſion was in the Year of the World 3983. at the beginning of the Two Hundred and Third Olympiad; and conſequently the fourth Year after Chriſt's Paſſion was

Anno Mundi 3987, in the beginning of the Two Hundred and Fourth Olympiad.

The diſtance betwixt theſe two periods makes the Sum aforementioned of 490 Years; but the afore-ſaid Author demonſtrates this by computing the Years of every particular King that reigned in this Interval. *Artaxerxes* reigned Twenty Years after his ſending *Nehemiah* to build the City, and the Walls. Then reigned *Xerxes* and *Sogdianus* One Year. *Darius Nothus* Twenty Three. *Artaxerxes Mnemon*, Fifty. *Darius Ochus*, Twenty Six Years. *Arſes*, or *Arſanes*, Four. *Darius Codomanus*, Six. So that the whole Time of theſe *Perſian* Kings, from the Decree to build *Jeruſalem*, was 130 Years. Upon the Death of *Darius*, *Alexander* the Great reigned Six Years. *Ptolomæus Lagi*, Forty. *Ptolomæus Philadelphus*, Thirty Four. *Ptolomæus Euergetes*, Twenty Five.

Ptolo-

Ptolomæus Philopator, Sixteen. *Ptolomæus Epiphanes*, Twenty four. *Ptolomæus Philometor*, Thirty five. *Ptolomæus Euergetes*, Twenty nine. *Ptolomæus Phyſcon*, Seventeen. Another *Ptolomy*, Ten. *Soter*, Eight. *Ptolomæus Dionyſius*, Thirty. *Cleopatra*, Twenty Two. After which the *Greek* Monarchy ended, having held 296 Years. *Auguſtus Cæſar*, Forty Three Years. *Tiberius*, in whoſe Eighteenth Year *Chriſt* ſuffered; which two numbers added together, that is, 43 and 18, make 61. Now add theſe Sums together, that is, 130 Years of the *Perſian* Kings, 296 of the *Greeks*, 61 of the *Romans*, makes in all 487 to the Death of *Chriſt*, which wants juſt three Years of the compleat number of 490 Years, or Seventy Weeks of Years. But it is eſpecially to be taken notice of, that the Angel expreſsly tells us, the *Meſſias* ſhould be cut off in the midſt of the laſt Week, and he then

would cauſe the Sacrifice and Oblation to ceaſe. If *Chriſt* was to be offered in the midſt of the laſt Week, then there were three of the Years remained to be determined, after which added to the 487, makes the exact and compleat Sum of 490 Years, or Seventy Weeks of Years. But we need not to be over-ſolicitous whether we take this *Æra*, of the Twentieth of *Artaxerxes*, or not; for indeed if we fix upon any of the other, we find they determined about the time *Chriſt* our Lord appeared; and the *Jews* were ſo ſenſible of it, that they every Day were in Expectation of the *Meſſias*, reckoning the Prophecy of *Jacob*, and *Daniel*, were then accompliſhed; which made many lay hold on (*a*) *Herod*,

(*a*) Herodis venêre dies, unctaque feneſtra,
Diſpoſitæ pinguem nebulam vomuere lucernæ. *Perſ. Sat.* 5. *Circ. fin.* *Upon which the Scholiaſt ſays*, Herodes apud Judæos regnabat tempore Auguſti in partibus Syriæ. Herodiani ergo diem natalem Herodis obſervabant, ut etiam Sabbata quo die lucernas accenſas & violis coronatas in feneſtris ponunt. *Joſeph. Bell. Jud. lib.* 3. *c.* 14. *Tertul. Epiphan.*

as the great Saviour promiſed; thence called *Herodians*; which Sect, I ſuppoſe, did not end with his Death, but continued ſome time after. From *Malachi*, that is above Four Hundred Years before the Birth of our Saviour, the *Jews* had no Prophet, nor owned any as a Prophet; much leſs do we hear of any pretending to be the *Meſſias*. The *Macchabees*, the valiant Defenders of the *Jewiſh* Liberties, were brave Men, and deſerved well of their Country; but yet we never hear any that pretended to this Title; the Prophecy was not yet accompliſhed. But when the Seventy Weeks were expired, and the Scepter departed, what Numbers of pretended *Meſſias*'s began to appear, not only amongſt the *Jews*, but the *Samaritans*? *Daſotheus* and *Simon Magus*, both *Samaritans*, pretended they were the *promiſed Saviour*. *Menander*, Diſciple to *Simon*, called himſelf

The Saviour of the World. The *Samaritan* Woman ſpeaks to *Chriſt* as if they every day did expect the *Meſſias*. *The Meſſias cometh, and he will tell us all things.*

ἔρχεται. *Joh.* 4. 25.

Many thought *John* the *Baptiſt* to be the *Meſſias* till he diſowned it.

The *Jews* alſo had many amongſt them that pretended to be the great Prophet; as *Theudas*, *Judas* of *Galilee*, and the famous *Barchocheba* in the time of *Adrian*, which only added to their Deſtruction, and gave their Enemies an Occaſion to uſe them cruelly. Nay, the Zealots in the Seige of *Jeruſalem* pretended they were the *Meſſias* promiſed, the *Saviour*.

See how they all expected the *Meſſias*, at this *Meſſias Joſeph. Bell. Jud. l.* 7. *c.* 12. and he grants that he ſhould appear about this Time by *Predictions* of the *Prophets*.

Joſephus, that learned *Jew*, ſaw nothing in his own Nation that he could any way fix on as the *Meſſias*, therefore he calculates the Prophecy for *Veſpaſian*. He ſaw the Ruine of the City was unavoidable, and took that for the ſure Sign of the Approach of the *Meſſias*, wherein is a manifeſt

niſeſt Miſtake; for the Prophet *Daniel*, I mean the Angel, there aſſures us, that *the Meſſias ſhould be cut off before he made the City deſolate.* It was a ſtrange Abſurdity to fix this glorious Title upon a Stranger, and Idolater, when the Scripture, and the conſtant Tradition of the *Jews*, tell us that the *Meſſias* was to be one of the *Jewiſh* Nation, of the Seed of *David.* The Rumour of the Coming of the great Prophet, that this was the Time he ſhould come, ſpread it ſelf over the *Roman* Empire, there was much Noiſe of it in *Rome*, as both *Suetonius* and *C. Tacitus* aſſure us.

Veſpaſiani deſignabitur imperium qui apud Judæam creatus eſt imperator. *Joſeph. Bell. Jud. l.* 7. *c.* 12.

Sed quod eos maximè ad bellum excitaverat, itidem in ſacris libris inventum, quod eo tempore quidem eſſet ex eorũ finibus orbis terræ habitaturus imperium, *Joſeph. Bell. Jud. lib.* 7. *cap.* 12.

Pluribus Perſuaſio inerat antiquis Sacerdotum literis contineri, eo ipſo tempore fore ut valeſceret oriens profectiq; Judæa rerum potirentur, *Tacit. Hiſt.* 5. *p.* 596. *Sueton. in Veſpaſ.*

The *Jews* for the firſt Century after *Chriſt* were ſtill in Expectation of him; they thought

God might have ſome Deſign in delaying him. We find in the time of the *Antonines* that the *Jews* thought the *Meſſias* was come into the World, that he only ſtaid for *Elias* to anoint him, as *Juſtin Martyr* informs us. Tired thus in waiting for the *Meſſias*, and ſeeing no Sign of his Appearing, there was a famous Rabbi, whoſe Words are found in their *Talmud*, "That the *Jews* "were to look for their *Meſſias* "no longer; for he had been "given them in the Perſon of "*Ezekiah*. But the *Jews* rejected this Opinion with ſcorn and hatred. They would grant ſtill that the *Meſſias* was to come; but ſeeing the Time he ſeemed to be promiſed was ſo long ſince paſt, and that all that pretended to be him had proved rather a Curſe to them than a Bleſſing, as *Barchocheba*, *Theudas*, *&c.* they therefore made it an Article of their Faith, that all the Times

Dial. cum Tryphon.

deſigned

deſigned for the *Meſſias* were paſt, as we find in their *Talmud.*

Theſe are Arguments that have all the force that can be imagined. They are the Teſtimonies of Writings that were many Hundred Years before the things came to paſs. Teſtimonies of the greateſt Adverſaries to Chriſtianity. If the Time of the Coming of the Son of God was fixed by thoſe two remarkble Occurrences; *The utter Deſtruction of the Jewiſh Government*, and by *Daniel's Four Hundred and Ninety Years after the Edict to build the Walls of Jeruſalem; and that Chriſt appeared at that time*; I do not ſee any thing can be confirmed by greater Evidence. Had theſe Books, or Prophecies, been only in the hands of the Chriſtians, ſome Men would preſently ſay, they were of their own making: but there is no room for any thing of this nature. They are the Record of God, which

which our Enemies have ſecured for us; they have all along been in their hands and keeping. *Porphyry* indeed objects, that the Prophecy of *Daniel* was not of that Antiquity pretended, but written in the time of the *Greeks*; and he brings an Argument from the Anſwer of the Elders in the Story of *Suſannah*. The Argument had been a good one indeed if it had been taken out of the Writings of this Prophet. The Anſwer of St. *Jerom* is remarkable here. He calls the Story of *Suſannah* a fabulous *Greek* piece, and that the Chriſtians were not anſwerable for it, and that *Porphyry*'s Argument was worth nothing; it was only the Citation of a ſpurious Writing, and a Story of little Credit; and yet, if it were true, this makes it written long before *Chriſt*.

About 176 Years before *Chriſt*.

In ſhort, I ſay, if the *Meſſias* was fore-told by Name, and the Time of his Coming fixed many Hundreds

Hundreds of Years before, and all the remarkable Occurrences concerning him exactly fulfilled in the *Life*, *Death*, and *Miracles* of our Saviour, I cannot ſee what greater Evidence we can deſire.

We may further obſerve, That the Time prefixt for the Coming of the *Meſſias* is ſo evident and plain, and it is ſo manifeſt, that every Period is long ſince paſt, that the *Jews* have interdicted all Inquiries into the Time of his Coming by that known ſaying, *Tippah Rucham Shel Mechaſheba Kakketſim*, "let his Spirit burſt "that counts the Time; that is, let him die, or ſome heavy Judgment befall him, that inquires into the Time of the Coming of the *Meſſias*. Remarkable is that paſſage in *Buxtorf*, where he tells us, "That he had met with ſe- "veral *Jews* of conſiderable Learn- "ing, that even in their Old Age "had never read through one of "the Prophets; for they ſaid "they

Buxtorf Synag. cap. 3. *p.* 121.

"they were obſcure, and had many "hard paſſages in them concern-"ing the Coming of the *Meſſias*; that is, in plain *Engliſh*, the Time fixt for the Coming of the *Meſſias* was paſt, and they would not read them for fear they might be under a temptation to leave their Religion.

For a further Confirmation of this, I ſhall ſet down an obſervable paſſage of a Modern *Jew* of great Modeſty and Learning. This is one of the Articles of the *Jewiſh* Creed, which are Fourteen in all, and all the *Jews* profeſs their Belief of them without Heſitation or Contradiction, and are received with an univerſal Approbation, as the Apoſtle's Creed is by the Chriſtians.

"All the *Jews* (ſays he) are "to believe theſe Articles with-"out Contradiction. And they are ſet down by *Ben Maimon* in his Expoſition upon the *Miſchna in Sanhedrin Cap Helech.* "I be-"lieve

"lieve the *Meſſias* is yet to come; "*&c.* who, tho' he be long in "Coming, yet ought we not to "doubt but that he will come "at laſt; neither may we prefix "the Time of his Coming, or "endeavour to collect out of "the Scriptures when it ſhall be. *Leo Modena Rit. Jud. part.* 5. *cap.* 12. *Art.* 12. I chuſe to tranſcribe it out of him, becauſe I find ſome variation in *Buxtorf* and Dr. *Addiſon.*

A famous Story we have in the *Talmud*, That when *Jonathan Ben Uziel* had finiſhed his Paraphraſe upon the *Prophets*, and began with the *Hagiographa*, there came a Voice, and ſaid, "What art thou going to do! "See thou do it not; for here, "to wit in *Daniel*, is told the "Time that the *Meſſias* ſhall "come. 'Tis true, we have no Paraphraſe upon the Prophet *Daniel*, upon all the reſt we have his Paraphraſe intire, which hath hap-

happened by the Diviſion the *Jews* make of the Holy Books, or for ſome other reaſon. You have heard what account the *Jews* give of it, and I think this amounts to a plain Confeſſion, that all the Times prefixt for the Coming of the *Meſſias* are paſt, as ſome of them have ſaid in expreſs Words.

Rab. Akiba.

I might here inlarge upon the Teſtimony of *Chriſt*'s Miracles, and the Faithfulneſs of the Apoſtles, that are the Relators of them, and bore Witneſs of the Truth. That they were Perſons of great Integrity, witneſs the Hiſtory of our Saviour's Life, where they, not to mention their own Weakneſſes and Miſcarriages, how they all forſook their Maſter in his Extremity, and how *Peter*, one of the moſt reſolute of them, forſwore him, they ſtick not to mention their Paſſion, Pride, Infidelity, and other Infirmities incident to Humane Nature. 'Tis plain

plain they did not conſult their own *Credit* by their Preaching; for they were counted the off-ſcouring of the World, and the moſt deſpicable of Mankind. They did not conſult their own *Eaſe*; for who-ever knows any thing of the Apoſtles, knows their Life was the moſt painful, as well as dangerous, moſt of them in their Old Age induring all the Inconveniencies of Travel by Sea and Land, and not only ſo, but they went in continual danger of their Lives. They were ſtill in danger to be murthered by the *Jews* and *Heathens*. They were ſo far from coveting *Riches*, that they choſe rather to get their Bread by their own Labour than to receive Money from thoſe that no doubt would gladly have beſtowed it on them. In ſhort, they attributed nothing to themſelves, it was their Maſter they ſtill ſpoke of, and to whom they attributed all the Honour; it was

Him

Him they had ſeen do theſe Miracles, and afterwards riſe from the Dead; and therefore the Truth of the thing, the Command of their Lord, and the Good of Men, were the Motives for them to be ſo earneſt in the Propagation of the Goſpel.

Let me add likewiſe, That they all ſuffered Death for the Truths they taught. Not one of the Apoſtles, St. *John* only excepted, but what died a violent Death, for the Confirmation of the Truth of what they had Preached in the World; as we are informed by the Records of thoſe times.

Death is a ſolemn thing, then all falſe Arguments leave us. Profit, Honour, and the Intereſt of this World, ſtand by us miſerable Comforters, and we have no Pleaſure in them. There is nothing then can be a real Support but the Teſtimony of our Conſciences, the Integrity and Sin-

Sincerity of our own Hearts and Actions. The Apoſtles do not only witneſs they were willing to ſuffer Death for the Confirmation of what they aſſerted, but their Enemies confeſs the ſame thing, and impute to a ſtrange Obſtinacy of Spirit, and that they had never ſeen any thing like it. Where do we find any thing like this in all thoſe vain Impoſtors that troubled the World? they were like Comets, portending nothing but Miſchief, and vaniſhed in a little time, and were not thought worth minding. Where do we find a Man that would lay down his Life for what they pretended, but only as Juſtice took notice of them for their Impoſtures and Rebellions? inſomuch, that in *Origen's* time he tells us the famous *Simon Magus* had ſcarce Thirty Perſons in the World that were his Followers, and he believed there could not be found that number. *Cont. Celſ. lib. 1. pag. 44. Edit. Cant.*

All theſe Arguments are of great weight, and might be largely inſiſted on, but they are a Theam that is pretty common; I ſhall therefore proceed, as I have done before, with ſome of the moſt remarkable Teſtimonies, to prove that *JESUS* is the *Meſſias*.

CHAP. VII.

Of the Miracles *of our Bleſſed Saviour; that there is no Reaſon to doubt of them.*

THIS I ſhall endeavour to ſhew by ſuch Evidence as cannot, I think, be well reſiſted. Let us firſt attend to the Relaters; and four we allow to be genuine; I mean the four Evangeliſts. *Matthew* was a Diſciple himſelf, and an Eye-witneſs of what

what he wrote. His Goſpel was firſt writ in *Hebrew*, but tranſlated, in the Times of the Apoſtles, alſo into *Greek*. The *Hebrew* Copy is now loſt, tho' St. *Jerom*, who ſaw it, takes notice of no difference betwixt the *Hebrew* and *Greek* Copies, but only that, in the *Hebrew*, the Citations out of the Old Teſtament were always according to the *Hebrew*, and not from the *Septuagint*. St. *Matthew* wrote his Goſpel about Eight Years after *Chriſt*'s Aſcenſion. Thoſe that bring it loweſt ſay but Fifteen, and yet we have in it, *to this Day: It is called the Field of Blood to this Day.* Which ſhews, that this Expreſſion may be uſed when a Book is written but a little while after the thing is done, notwithſtanding the ſtreſs that *Aben Ezra*, *Spinoſa*, and Mr. *Hobbes*, put upon it, to prove the Book of *Geneſis*, *&c.* to be of a later date than the time of *Moſes*.

In two Manuſcript Bibles, the one that is in Monſieur *Colbert*'s Library, called *The Copy of Cyprus*; the other in the *French* Kings, we have the dates of the Goſpels thus. In Monſieur *Colbert*'s the Goſpel of St. *Matthew* publiſhed 8 Years after *Chriſt*'s Death.

Moſes. And no doubt they would have attackt the Goſpel of St. *Matthew* for this Expreſſion, but there was no room for it; for 'tis cited by thoſe that lived in the very times of the Apoſtles. St. *Mark* was the conſtant Companion of St. *Peter*, and wrote his Goſpel about Thirty Two Years after *Chriſt*'s Death, and it had the Approbation of that Apoſtle, therefore called by ſome the Goſpel of St. *Peter*, tho' others ſay that it was not publiſhed till after St. *Peter*'s Death. He had long converſed with the Apoſtles, and others that had ſeen *Chriſt*, and could not but be well informed of the Truth of what he wrote. St. *Luke*, the conſtant Companion of St. *Paul*, a Perſon of much exactneſs, wrote his Goſpel, and the Acts of the Apoſtles. The Goſpel was wrote firſt, as is evident by the beginning of the *Acts*, which is but a continuation of it, and ends

The Goſpel of St. *Mark*, 10 years. The Goſpel of St. *Luke*, 15 Years. The date is the ſame in the other, which adds the Goſpel of St. *John* 30 Years after *Chriſt*'s Aſcenſion. *Vid. Simon Crit. Hiſt. on the New Teſt. p.* 84.

ends at St. *Paul*'s firſt Impriſonment; that is, Twenty Six Years after *Chriſt*'s Aſcenſion, or thereabouts. He wrote in a good Stile, and tells us what mighty Care he took to write nothing but what he was ſure would abide the ſevereſt Tryal, as I have ſhewed before, and is evident from his own Words. St. *John* wrote the laſt of them all, about Threeſcore Years, or rather, near Threeſcore and Ten Years after *Chriſt*'s Aſcenſion. This he did not long before his Death, at the Requeſt of the Biſhops of *Aſia*, as we are told by *Irenæus*, who had converſed with *Polycarp*, St. *John*'s Diſciple, who gives this account of him, and the others. His *Goſpel* was never queſtioned, tho' his two latter ſhort *Epiſtles* have been doubted of, and the *Revelations*. Two of the four Evangeliſts were Eye-witneſſes of what they wrote; the others wrote when Hundreds could diſ-

Iren. Hæreſ. lib. 3. *c.* 1.

prove them, if their Relations had not been true. And there appear all the Tokens of Candour and Sincerity in their Relations, and a moſt wonderful Agreement in what they relate; and yet 'tis evident, that the three Evangeliſts, *Matthew*, *Mark*, and *Luke*, had not ſeen one anothers Goſpels, or elſe there would not have been that difference in ſome little Circumſtances as we find there is, which is an evident proof they did not copy one after another. St. *John* ſaw them all, and wrote laſt, and inſiſts upon little of what they had ſaid before. *Spinoſa*, after he had attackt the Books of *Moſes*, excuſes himſelf that he could not ſay any thing againſt the Goſpels and Epiſtles which the Chriſtians have, becauſe he wanted the Language in which they were writ, for he did not underſtand *Greek* ſo well as *Hebrew*; but for my Life I cannot take his Word

Theolog. Polit.

that

that this was all the reaſon; for I am ſure his Fingers itched to be doing, if he could have found any thing material to object againſt them.

St. *Paul*, in his Epiſtle to the *Corinthians*, appeals to Five Hundred People, of which the greateſt part were then alive, about the Verity of *Chriſt's* Reſurrection; a way of ſpeaking People do not uſe when they tell Untruths. 1 *Cor.* 15.

For the Proof of *Chriſt's Miracles* I ſhall alledge that noble Teſtimony of that ancient Writer *Quadratus*; 'tis probable there were two of this Name, and that he that was Biſhop of *Athens*, and ſucceeded *Publius*, was elder than this *Quadratus* that wrote the *Apology*, as *Valeſius* obſerves. The Perſon I am now ſpeaking of had ſeen the Apoſtles; and when the Emperour *Adrian* had ſent out an Edict to Perſecute the Chriſtians, *Quadratus* pre-

ſented him with an *Apology* for the *Chriſtian Faith*, wherein he repreſents what the Doctrine of the Goſpel was; for no doubt this was one great Deſign of it, which is the reaſon that *Euſebius* and St. *Jerom* call him an Orthodox Perſon: By him (ſay they) you may ſee what the Doctrine of the Apoſtles was; which implies, that he largely treated upon the *Articles* of the *Chriſtian Faith*. *Euſebius* tells us this *Apology* had the Succeſs to ſtop the Perſecution; but that which I mention it for is this; He tells the Emperour that no one need to doubt of the Truth of *Chriſt*'s Miracles; for (ſays he) "the Perſons were ſeen upon whom *Chriſt* wrought his "Miracles, not only whilſt he "was on Earth, and at the time "his Miracles were recorded; "but even now there are many "of them that he healed and "raiſed from the Dead that are "living

Euſeb. Hiſt. lib. 4. *c.* 4. *Hieron. Script. Eccleſ.*

Quadrat apud Euſeb. Hiſt. lib. 4. *c.* 4 *& Hieron. Script. Eccleſ.*

"living in our time. 'Tis true, this excellent Writing, as well as a hundred more, is now periſhed; but it was common enough in *Euſebius* and St. *Jerom*'s time; and this is all, for ought I can find, that is preſerved of it; for which we are beholding to the induſtrious *Euſebius*. We ſee upon what Grounds and Authority he takes upon him to vindicate the Tenets of Chriſtianity. He appeals to a matter of Fact eaſie enough to be diſproved if falſe. And we need not wonder if ſuch ſincere and open dealing as this ſtopt the Perſecution againſt the Chriſtians.

I will proceed to ſome other Teſtimonies of the ſame nature, than which nothing can be more convincing. 'Tis well known, in the time of *Tertullian* the Rage of the Heathens was exceſſive againſt the Church of God. This is evident not only in Hiſtory, but alſo in the Works of

of that Father. This made him write his *Apology*. This made him appeal to the common People themſelves, in his two Books *Ad Nationes*. This made him write to the Governour of *Africa*, to beg him, out of Pity, to ſtop the Perſecution, or give ſome Reaſon why the Chriſtians were treated in that inhumane manner. He vindicates them from all the odious and malicious Calumnies their Enemies had unjuſtly thrown upon them. And after a learned Defence of the Doctrine of the Goſpel, he brings the Matter to this iſſue: He ſuppoſes there might be many that would not believe *Chriſt*'s Miracles, therefore (ſays he) "Bring out a "Perſon under your Seats of "Juſtice, whom you are certain "is poſſeſſed with an Evil Spi-"rit; if that Spirit, commanded "by a Chriſtian to ſpeak, do not "confeſs himſelf to be a Devil, "tho' he tells his Worſhippers he "is

"is a God, let here be brought "ſome of thoſe Perſons that are "thought to be inſpired by your "Gods, and ſeem to be filled "with a Divine Power by the "Smoak of your Sacrifices, that "lie panting on your Altars, *&c.* "nay, if *Æſculapius* himſelf do "not confeſs himſelf to be a "Devil, not daring to lye when "commanded by a Chriſtian to "tell Truth; if this be not ſo, "then let the Chriſtian there an-"ſwer it with his Blood, and let "him (*a*) be Executed as a moſt "vain Impoſtor. What can be "more evident than this? What "more eaſily tryed and convin-"cing? Here is no room for "Magick, or Deceit, your own "Eyes and Ears are Judges.

(*a*) Illius Chriſtiani procaciſſimi ſanguinem fundite: Quid iſto opere manifeſtius? Quid hâc probatione fidelius? Simplicitas virtutis in medio eſt. Virtus illi ſua aſſiſtit. Nihil ſuſpicari licebit. Magia aut aliqua ejuſmodi fallacia fieri dicetis ſi oculi veſtri & aures permiſerint vobis. Quid autem injici poteſt adverſus id quod oſtenditur nudâ ſinceritate. *Tertul. Apol. cap.* 23. *Edit. Paris.*

Would

Would ever Mortal Man have talked at this rate, (except he had a mind to be undone) if he were not ſure of the Experiment? The Heathens were then in their Fury, and watching all Advantages againſt the Chriſtians. Could they ever deſire a better Opportunity than this confident Appeal, which would have been a ſufficient Pretence to have ruined them all the World over, as impudent and ill-deſigning Cheats? Would any Man in the World, I ſay, have made ſuch a Challenge, that might not only expoſe himſelf to Juſtice, but have involved all the Chriſtians in the World in Ruine of it, if it happened to miſcarry? 'Tis not ſtrange to hear People talk of improbable things, when they are out of danger; but when a Man comes to anſwer with his Blood for what he ſays, 'tis not to be thought he will eaſily be tempted

ed to tell Lyes, eſpecially ſuch that might be readily diſproved. When a Man conſiders this, for 'tis the Language of all the Defenders of Chriſtianity, I do not ſee what Anſwer can be returned, or what better Arguments can be offered for the Confirmation of the Truth of the Goſpel.

Minutius Felix, a learned Lawyer, and Chriſtian, lived, as 'tis moſt probably conjectured, ſomething after *Tertullian*, and before St. *Cyprian*. He wrote a very learned Vindication of the Chriſtian Faith, in form of a Dialogue betwixt a Heathen and a Chriſtian. *Octavius*, who then perſonates the Chriſtian, brings this Argument amongſt the reſt to prove the Truth of Chriſtianity, and the Vanity of the Heathen Deities, and that they were Evil Spirits that poſſeſſed the Bodies of thoſe they thought inſpired by a Divine Power: "They cannot (ſays he) reſiſt

"the

Hæc omnia ſciunt pleriq; pars veſtrum ipſos Dæmones de ſemet ipſis confiteri quoties à nobis tormentis verborum & orationis incendiis de corporibus exiguntur. *Min. Fel. Octav. p.* 252. *Edit. Lugd.*

"the force of a Chriſtian's "Commands; they are compel- "led to leave the Body of the "Poſſeſſed; and, which is more, "they confeſs themſelves to be "Devils. And this (ſays he) "moſt of you know to be true.

The next Teſtimony I ſhall take notice of is St. *Cyprian.* We may obſerve, that the Year after the Death of *Gallus* and *Voluſian* there happened a terrible Peſtilence, a ſtrange and very mortal Diſtemper it was that raged in many parts of the *Roman* Empire; but about this time the Mortality raged in *Africa* in a very terrible manner. The Heathens laid the Fault on the Chriſtians, that the Gods were offended with the World for their ſake, becauſe they neglected their Sacrifices, and deſpiſed their Service, and therefore they afflicted Mankind with unwonted Judgments. There

There were not wanting many Perſons that heightened this Fancy amongſt the common People, which joined to the Terrour they were in, fearing to meet with Death, every where made them very outragious againſt the Chriſtians. Amongſt theſe *Demetrian* was one, a Perſon that had been *Cyprian*'s old Acquaintance, but a violent Heathen. He was at this time not (as many ſuppoſe) Pro-Conſul of *Africa*, but a Judge or Magiſtrate there, and uſed his Authority very violently againſt the Chriſtians. He uſed all ways both to diſcredit their Doctrine, and afflict their Perſons; inſomuch, that St. *Cyprian* complains much of his Cruelty. And for the Truth of Chriſtianity he appeals to him in theſe Words. "O "that you would but "hear, and ſee when "your Gods are ad- "jured by us, and tor- "tured

O ſi audire eos velles, & videre quando à nobis adjurantur & torquentur ſpiritualibus flagris, & verborum tormentis de obſeſſis cor-

poribus ejiciuntur; quando ejulantes & gementes voce humanâ & poteſtate divinâ, flagella & verbera ſentientes, venturum judicium confitentur, veni & cognoſce, vera eſſe quæ dicimus, & quia ſic Deos colere te dicis, vel ipſis quos colis crede: aut ſi volueris & tibi credere de teipſo loquetur audiente te, qui nunc tuum pectus obſedit, qui nunc mentem tuam ignorantiæ nocte cæcavit. Videbis rogari ab iis quos tu rogas; timeri ab iis quos tu times. Videbis ſub manu noſtrâ ſtare vinctos, & tremere captivos, *&c.* Et præſentibus licet vobis præſtigias illas & fallacias ſuas non poſſe celare. *Cyprian. ad Demetrian. p.* 191. *Edit. Oxon.*

"tured by the Power "of the Spirit, and caſt "out of Bodies poſ- "ſeſſed by the force of "our Prayers, (or "Words). There "ſhould you hear them "weeping and howling, "the Terrour of God "being upon them, and "they confeſs a future "Judgment. Come "then, and know the "Truth of what we ſay. "You ſay that you "Worſhip theſe Spirits "as Gods; believe then "thoſe that you ſee "worſhip, or rather, be- "lieve your own Eyes, "believe your ſelf; they ſhall "ſpeak in your hearing which "now have taken Poſſeſſion of "your Soul, and darkened your "Underſtanding. You ſhall ſee "them intreat us, whom you in- "treat; and thoſe to ſtand in "fear

"fear of us, whom you fear, "and worſhip. You ſhall ſee "them ſtand bound under our "hands, and to tremble as Cap-"tives, whom you look upon "and adore as Lords (or Gods). "You muſt certainly be con-"founded at your Errour, when "you ſee and hear your Gods, "at our demand, to confeſs what "they are, and that they cannot "conceal their Frauds and Im-"poſtures, tho' you your ſelves "are by.

Cyprian ſpeaks after the ſame manner to *Donatus*, p 4. And *Arnobius* hath theſe words; *Cur ad Chriſti Dei veſtri paveant mentionem?* Why do your Gods tremble at the Name of *Chriſt? Arnob. adverſ. Gent. lib. 1. p. 14. Edit. Lugd.*

This is certainly a bold way of talking, except Men were very ſure of what they ſaid. *Cyprian* was a Perſon of great Note, *Demetrian* had known him long, and was now his Neighbour, a violent Perſecutor of the Chriſtians, for which *Cyprian* here gave him pretty hard Language, and no queſtion but the Heathen

Magiſtrate would reſent it. He knew he ſpoke to a Man that would be willing to take any Advantage againſt him. And we may obſerve in what Words the Challenge is made. The Chriſtians do not ſay, we will bring a Perſon poſſeſſed, and caſt out the Devil, and make him confeſs your Gods to be Evil Spirits; then they would preſently anſwer, that there was a Cheat at the bottom, and that they had taught their Devil his Leſſon. No, they bid them bring a Perſon that lay breathing and panting before their Altars, they ſhould have the Choice of him, and intimate, that it was very common to have Perſons to be ſo affected. So that for my heart I cannot ſee what can be objected here.

And likewiſe we may further take Notice, that there was no neceſſity of urging this Experiment, there were an hundred Argu-

Arguments he might have uſed againſt the Superſtitions of the Heathens, with great Advantage, and to confirm the Verity of the Chriſtian Faith. This is evident enough in all the Writings of the Fathers upon this point. It was far enough from being abſolutely neceſſary to his Deſign to urge this to the Heathens; and it was the moſt imprudent thing a Man could be guilty of, were he not very ſure what he ſaid was true. The Chriſtians had the Advantage of the Heathens upon a meer dint of Arguments and Reaſon; therefore for a Man to give ſuch Advantage to his Enemies, and to bring himſelf and all his Friends into a Snare, that might end in their Ruine, upon that which he was either uncertain of, or knew to be falſe, is not a thing eaſily to be imagined.

(a) *Origen* uſes the ſame Arguments againſt *Celſus*, in ſeveral places, which would be too long to produce. All the Objection I can in Reaſon fore-ſee is, That theſe Writings are counterfeited by the Chriſtians in after Ages. But to this it may be replied, That if there ever were ſuch Perſons as *Origen*, *Tertullian*, *Minutius Felix*, or *Cyprian*; or if ever theſe Perſons writ any thing, we are as ſure they wrote what is here cited, as we can be of any thing of this nature. 'Tis not any doubtful Works of theirs, nor any doubtful Paſſages that I have cited. 'Tis

(a) Ὡς ἰπίταν γὰρ ἰδιῶται, nam plerunq; plebeii homines hæc faciunt per verbum ſuum coarguente dæmonum infirmitatem gratiâ Chriſti, quod non opus ſit ad profligandos eos ex anima hominis, & corpore ſapientibus verbis, & validis de fide rationibus. *Origen. cont. Celſ. lib.* 7. *p.* 334. & *lib.* 3. *p.* 132. Quo audito tremunt, exclamant, & ſe verberari teſtantur. *Lactant. lib.* 5. *c.* 21. & *lib.* 2. *c.* 16. *Jul. Firmic. E. P. R.*

——————Torquetur Apollo
Numine percuſſus Chriſti nec fulmina verbi
Ferre poteſt —— *Prudent. Apoth.*

what

what has been always received as theirs without any queſtion, in all Times and Ages ever ſince; and if they had not, I ſhould either have paſſed them by, or given the Reader notice of it. God forbid that I ſhould ever endeavour to perſwade People of the Truth of Chriſtianity by falſe Arguments and counterfeit Proofs. 'Tis the Devil's way to uſe Lyes and Deceit to gain Proſelytes. Let Men pretend what they will of pious Frauds, and good Intentions, I look on it to be the Work of the Devil, whoſe Kingdom is founded upon Cheats and Deluſions, for any body to endeavour to perſwade Men by Arguments that are falſe and counterfeit. I have therefore urged this Objection, not that I thought there was any reaſon for it, but becauſe I cannot ſee what can be replied to ſuch plain and evident Teſtimonies as I have produced.

But to return to my Subject. As the Chriſtians did inſiſt upon ocular Teſtimonies of the Divine Power that *Chriſt* had beſtowed upon his Church: So we find the Heathens did not contradict the Truth of the thing; that is, they did grant that *Chriſt* did do many wonderful things, and that he gave this Power to his Followers. *Celſus* and *Julian* do not deny the Miracles of *Chriſt*, nor *Hierocles*; but tell us of others that might be equalled with him; as *Apollonius Tyanæus*, in particular; and what ſort of a Perſon he was, I have ſhewed before. But ſtill the Heathens reply, when they were preſſed with the Evidence of *Chriſt*'s Miracles, that he was a great Magician, that he had ſomewhere learnt extraordinary Secrets, by the power of which he did all thoſe Wonders; that he communicated theſe Secrets to his Diſciples, and that this

this was the bottom and Foundation of all the ſtrange things that they did.

This we find objected by *Celſus*, that bitter Enemy to Chriſtianity, that *Chriſt* being brought up in *Egypt*, became acquainted with the ſecret Myſteries and Magical Arts of that People; and being furniſhed with theſe, he returns into his own Countrey, and does a great many ſtrange things, by which he would perſwade People he was a God. 'Tis to be obſerved, that this *Celſus* lived in the time of *Adrian*, and ſome time after, which was but about 80 or 90 Years after *Chriſt*'s Death; and the Miracles he did were then even freſh in Mens Memories. We ſee this violent Heathen, a

There were two *Celſus*'s ſays *Origen*. Τὸν μὲν πρότερον χρόνον Νέρωνα· τοῦτον δὲ καθ' Ἀδριανὸν καὶ καθωλέρω· *Origen. cont. Celſ. lib.* 1. *pag.* 8. Mr. *Dodwell* thinks he lived later, tho' *Origen* ſays he did not.

Ὅτι δὲ διὰ πενίαν εἰς Αἴγυπτον μεταρνήσας κάκει δυνάμεών τινων πειραθεὶς ἐφ' αἷς Αἰγύπτιοι ζεμνύνονται, ἀπαναλθὼν ἐν τοῖς δυνάμεσι μέγα φρονῶν καὶ δι' ἀυτὰς θεὸν ἀυτὸν ἀνηγόρευσε· *Celſ. apud Origen. lib.* 1. *p.* 22. *Edit. Cant.*

Perſon of conſiderable Wit and Learning, could not but acknowledge that *Chriſt* did many ſtrange things: and he knows no better way to elude the power of that Argument, than to ſay they were done by Magick, or by ſome ſecret Charms he had learnt amongſt the *Egyptians*. 'Tis plain he knew not well what to ſay, or he could not have talked at this rate, and aſſerted things that are mean and childiſh.

This Argument, as ridiculous as it was, the Heathens did commonly ſtick to in their Diſputes with the Chriſtians: "Your Ma-"ſter was a Magician, (ſaith the Heathen in *Arnobius*) "he ſtole "from *Egypt* the Names "of the Angels, and "the powerful Words "by which he perform-"ed his Miracles. Nay, in St. *Auſtin*'s time we find the Heathens pretended they had Books

Magus fuit, clandeſtinis artibus omnia illa perfecit Ægyptiorum, ex adytis Angelorum potentium nomina, & remotas furatus eſt diſciplinas. *Arnob. Cont. Gent. lib.* 1. *pag.* 25.

Books written by *Chriſt* himſelf, containing mighty Secrets and Magical Incantations. "We know "well enough (ſay they) how "your Maſter did thoſe Wonders "that have made ſuch Noiſe in "the World; we have the Books "he writ, containing all theſe "Secrets. Theſe he delivered "to *Peter* and *Paul*, by which "they were taught to do all "thoſe things which ſeem ſo "wonderful.

Ita vero iſti deſipiunt, ut in illis libris quos eum ſcripiſſe exiſtimant, dicant contineri eas artes quibus eum putant illa feciſſe miracula quorum fama ubiq; percrebuit, & certè qui tales Chriſti libros ſe affirmant, legiſſe cur ipſi nulla talia faciunt, qualia illum de libris talibus feciſſe mirantur. Qui talia Chriſtum ſcripſiſſe, vel credunt, vel credi volunt, ut eoſdem libros ad Petrum & Paulum dicant tanquam epiſtolari titulo prænotatos. *Aug. de Conſenſ. Evang. lib.* 1. *cap.* 9 & 10.

"If you have theſe Books, (ſaith St. *Auſtin*) "pray let us "ſee you make uſe of them, and "do the like things that they did, "and then perhaps we may be-"lieve you. *Euſebius* produces and anſwers the ſame Objection. *Euſeb. demon. Evang. lib.* 3. *cap.* 3. & 8.

The

The ſame doth the Author of the *Recognitions*, attributed to *Clemens Romanus*. Tho' it be not his, 'tis certainly very ancient. "Your *Jeſus* (ſay the Heathens there) "did his Mi-"racles by the power "of Magick. 'Tis not my Buſineſs to tell you here how the Chriſtians did anſwer theſe Calumnies, by ſhewing that the Chriſtian Religion forbad all Commerce with Evil Spirits under the peril of eternal Damnation; that it forbad all Superſtitious Charms and Magical Incantations, as the Works of the Devil, vain Devices, and miſchievous Deluſions; that they worſhipped only one God; and that the great Deſign of the Goſpel was to bring Men from under the power of Satan, and to ſecure them from all Attempts of Evil Angels. Indeed our Bleſſed Saviour hath ſo fully confuted this

Jeſus veſter ſigna & prodigia quæ fecit, ut Magus, non ut Propheta fecit. *Clem. Recog. lib.* 1. So do the *Jews* in their *Talmud*, I mean, ſay *Chriſt* was put to Death for Magick.

Mat. 12. 25.

this malicious Objection, that nothing can be added to it. All I deſign in this Diſcourſe is, to ſhew that the Heathens were ſo convinced of the Truth of *Chriſt*'s Miracles, that they could not but acknowledge them to be true, and therefore are forced to ſeek for ſome pretence or other to weaken their Evidence.

I ſhall ſet down a remarkable inſtance or two to this purpoſe. The firſt ſhall be from *Eunapius*, a Philoſopher, and Heathen Prieſt, a bitter Enemy to the Chriſtians, a great Admirer of *Julian* the Apoſtate, and wrote his Life. *Eunap. Vit. Maxim.*

"The Progeny of *Conſtantine* de-
"caying, (ſays he) *Julian* was
"only left, by reaſon of his ten-
"der Age and Mildneſs much
"contemned; yet he was ſerved
"and waited on by the Empe-
"ror's Eunuchs, and others who
"were placed about him, to con-
"firm him in the Chriſtian Re-
"ligion. Here he ſhewed the
"great-

"greatneſs of his Genius, for "what ever Books they brought "him he had them by heart; "ſo that they were concerned "that he learned ſo much, think- "ing he would be too ſoon at "the end of their own Know- "ledge. Having no more to "teach him, they asked his Un- "cle *Conſtantine* that they might "have leave to teach him Ora- "tory and Philoſophy, which he (ſo God ordaining) "permitted, "deſiring that he might amuſe "himſelf that way, and not "think of more dangerous Pro- "jects. Among other places he "went to *Pergamum*, drawn there "by the Fame of *Ædeſius*'s Wiſ- "dom, who was very old, having "at that time for his moſt fa- "miliar Friends *Maximus*, *Chry- "ſanthius* the *Sardian*, *Priſcus* the "*Theſprotian*, and *Euſebius* a na- "tive of *Mindus*.

"*Julian*, who had an old Man's "Head upon a young Man's "Shoul-

"Shoulders, was ſo ſmitten with "the Divinity of his Soul, ſo "that he would not leave him, "but reſolved to have his fill of "Inſtruction from him, and of- "fered him Preſents, which *Æde-* "*ſius* refuſed; but calling back "the young Prince, he ſaid, "Thou art not ignorant of the "moſt ſecret of my Thoughts, "who haſt ſo often heard my "Inſtructions, nevertheleſs, thou "ſeeſt this Structure of mine is "juſt diſſolving, but, my beloved "Son of Wiſdom, go and con- "verſe with my Children, the "genuine Off-ſpring of my Brain, "there fill thy ſelf with all manner "of Wiſdom and Learning; but if "it be thy chance to imbibe "the Myſteries alſo thou wilt be "aſhamed of thy being a Man. "I wiſh *Maximus* or *Priſcus* were "here; but there are none with "me but *Euſebius* and *Chryſan-* "*thius*, &c.

"*Julian*

"*Julian* ſpent the greateſt part "of his time with *Euſebius* and "*Chryſanthius*, &c. They all gave "a mighty Character of *Maxi-*"*mus*. *Euſtathius* alſo added at "the end of his Expoſition that "he made: Theſe things are "ſuch as really they are but "Impoſtures, that delude and fa-"ſcinate the Senſes, are the Ope-"ration of Wonder-Workers, ra-"ving and wandering after ma-"terial Arts. *Julian* raviſhed "with the Concluſion, asked "*Chryſanthius* what it meant. "Thou wilt do well (ſays he) "to ask the Author. *Euſebius* "repeated the ſame Words. When "they were met together ano-"ther time, *Julian* then asked "him what he meant by it. Here "he, ſpreading the Nets of his "Eloquence, *Maximus* (ſaid he) "is one of the moſt ancient "Hearers we have, and one who "hath learn'd a great deal, having "a vaſt Soul, but gives himſelf

"ſome-

"ſometimes to certain Deliriums. "He called us into the Temple "of *Hecate*, and having ſaluted "the Goddeſs, he ſaid to us, Sit "down, my Friends, and ſee whe-"ther I differ from the promi-"ſcuous Vulgar. So ſaying, he "cleanſed a piece of Frankincenſe, "and murmuring to himſelf I "know not what ſort of Hymn, "he flew out to that degree of "Oſtentation, that he ſmiled up-"on the Image of the Goddeſs, "if it might be called a Smile. "Upon the ſight of which we "were in ſome Diſturbance. Says "he, Let none of you be troubled "at theſe things, for by and by "you ſhall ſee the Lamps which "the Goddeſs holds be of a light "Flame; and indeed the Lamps "that flamed out of a ſudden pre-"vented his Words. But when "we recollected for the preſent "what we had heard of that ſame "Wonder-Worker, generally cal-"led *Theandricus*, or *God-Man*, Θεανδρικὸς, that is, *Chriſt*.

"We

"we roſe up and departed. But "do not thou wonder at theſe "things, as neither do I, being "better inſtructed by Reaſon, "look upon the thing to be of "any moment. When the moſt "Divine *Julian* heard this, fare-"well, (ſaid he) and apply thy "ſelf to thy Books, thou haſt "diſcovered the Man I ſought. "So ſaying, he goes to *Epheſus* "to ſeek out *Maximus*, *&c.*

I have tranſcribed this long paſſage, becauſe it gives an Account how *Julian* was ſeduced from Chriſtianity, and the way they took to do it. The Deſign of this Diſcourſe is to make him have a mean eſteem of the Miracles of *Chriſt*, which they do in a ſly and cautious manner. They intimate, Miracles ſignifie little, and are ſlight things, and inſtance in a Trick that *Maximus* plaid. This is, by the way, a moſt noble and uncontrolable Teſtimony that the moſt learned and

and bitter Enemies of Chriſtianity never diſputed the Truth of Chriſt's Miracles. For we have here the Teſtimony of all the learned Men of that Age amongſt the Heathens, all confeſſing the Miracles to be really done. The ſame is granted by *Julian*, that unfortunate Prince, that happened to be ſeduced by them. "What "mighty things did Chriſt do, (ſays he) "except cure a few "Blind and Lame People? *&c.* which is, as a learned Man obſerves, as if we ſhould ſay, What mighty things did *Alexander* the Great, but only Conquer *Syria*, *Perſia*, and the *Indies*; that is, he did what juſtified his Character to all the World, and all that could be expected from him. He grants the Miracles recorded were done, but deſpiſes them in his drolling and ſlighting way; the very ſame thing does *Hierocles*; I mean, grants that *Chriſt* did what is recorded of Him,

Apud Cyril cont. Julian.

Apud Euſeb. demonſt. l. 3. & Aug. C. D. lib. 19. c. 23.

but ſets up *Apollonius Tyanæus* againſt Him. *Porphyry* denies not the Miracles of *Chriſt*, nay, cites ſome Oracles that ſpeak honourably of Him, but give a bad Character of his Followers. They know nothing of theſe Perſons that think they would have done this had they had any way to evade it. How much ſhorter and eaſier had it been, and more ſatisfactory to the World, to ſay, in ſhort, that the Evangeliſts were a Company of Lyars and Cheats? *Celſus*, *Porphyry*, *Hierocles*, and *Julian*, were Men of great Capacities, Men of Induſtry, Learning, and Eloquence, and Keenneſs in their Writing. They wanted no Accompliſhments to make the beſt of their Cauſe. They know nothing of them that think they wanted Skill to manage an Argument either to confute, or make a thing ridiculous. How much eaſier had it been to have ſaid as *Euſebius* did to *Hierocles*,

rocles, when he oppoſed *Apollonius Tyanæus* to *Chriſt*; "*Apollo-*
"*nius* is a Cheat, he never did
"any Miracles, as I will make *Euſeb. cont. Hierocl.*
"it plain to all the World.

I might here alſo mention the Acts of *Pilate*, which *Tertullian* and *Juſtin Martyr* appeal to as an Evidence of *Chriſt*'s Miracles and Reſurrection; that they were then extant in the Archives of the *Roman* Emperours cannot be doubted. *Tertullian* deſires them to look into them, and there they might know that what the Chriſtians aſſerted was a real Truth. It cannot be imagined that he would have expoſed him-

That it was the Cuſtom of the Governours of Provinces to give an Account of all the conſiderable Occurrences, and the Perſons put to Death of any Note during their Adminiſtration, is a thing well known, of which ſee *Euſeb. H. E. lib.* 2. *cap.* 2. And *Juſtin Martyr* in his ſecond Apology to *Antoninus Pius* the Emperor, hath theſe words: Καὶ ταῦτα ὅτι γέγονε λύναδε μαθεῖν ἐκ τῆς ἐπὶ Ποντίου Πιλάτου γενομένων ἄκλων, *Juſtin Martyr Apol.* 2. *p.* 76. & *p.* 81. That theſe things are ſo you find in the Acts of *Pilate*; *Ea omnia ſuper Chriſto Pilatus*, &c. *Cæſari tunc Tiberio nunciavit*, Tertul. Apol. c. 21. p. 20. D.

ſelf to that Danger and Contempt as muſt have been the conſequence of ſuch a Challenge, if the thing had not been publick and certain, ſeeing this Addreſs was made to thoſe that could ſoon have diſproved him; nay, and what makes the Matter more plain, the Emperour *Maximin* cauſed forged Acts of *Pilate* to be publiſhed, to the Diſcredit of Chriſtianity: This ſhews there were once true ones of this nature, and that theſe were not they is evident; for *Tertullian* would never have appealed to them if they contained nothing but diſgraceful Stories, to the Prejudice of the Chriſtians, as 'tis certain thoſe publiſhed by *Maximin* did.

Euſeb. Hiſt. lib. 9. cap. 5.

I might proceed to ſhew the *Star* that preceeded our Saviour's Birth, and conducted the wiſe Men to *Chriſt*, is mentioned by

Ortu Stellæ, cujuſdam non morbos morteſque denunciatos, ſed deſcenſum Dei venerabilis ad humanæ conſervationis, rerumq; mortalium gratiam, *Chalcid. Com. ad Tim. Plat.*

Chalcidius

Chalcidius the *Platoniſt*, for he was certainly an Heathen, as is manifeſt by his Writings; and the ſtrange *Darkneſs* that happened at the Death of our Saviour, mentioned by *Phlegon*, in the time of *Adrian*. The Story of *Plutarch* is remarkable in his Book why the Oracles were ſilent, and gave no anſwer as formerly. "*Epitherſes* (ſays he) "the Father of *Emelia-* "*nus* the Orator, whom "many of you know. "This *Epitherſes* was my School- "Maſter and Fellow-Citizen, a "very ſenſible and credible Per- "ſon. He related, That making "a Voyage into *Italy*, he im- "barked in a Ship laden with "Merchandize, and many Paſſen- "gers. In the Evening they were "becalmed about the *Æchinades*, "and the force of the Tide drove

Τῷ Νίτει, &c. About the two hundred and ſecond Olympiad there happened a great Eclipſe, the like never known; About the ſixth hour the day was as dark as night, the Stars were ſeen, and this accompanied with a terrible Earthquake, that at *Nice* it deſtroyed many Houſes, *Euſeb. Chron. ex Phlegon. Origen* cites him likewiſe, *Cont. Celſ. lib.* 2. *p.* 80. This *Phlegon* was *Adrian's* Freed-Man.

"the Ship pretty near to the Iſles
"called *Paxæ*. After Supper,
"when moſt of the Paſſengers
"were awake, on a ſudden there
"was heard a Voice from one of
"the Iſlands, calling aloud *Tha-*
Θαμοῦς, apud Euſeb. "*mus*! *Thamus*! This *Thamus*
"was Maſter of the Ship, an
"*Egyptian*, but not known to
"many by that Name. At the
"two firſt Calls he made no An-
"ſwer, but at the third he an-
"ſwered the Voice. Then that
"which ſpake to him with a ve-
"ry loud Voice replied, when
"thou art come to the *Palodes*
Πὰν ὁ μέγας τέθνηκεν. "ſay, *The Great God Pan is Dead.*
"Being all of them much con-
"cerned at a thing ſo unaccoun-
"table, they deliberated what they
"ſhould do; at laſt it was reſol-
"ved, that if they had a fair
"Wind they would paſs by the
"place, and take no further No-
"tice of it; but if they met with
"a Calm, to pronounce the Words
"they had heard: But it hap-
"pen'd

"pen'd accordingly; that is, "there was a great Calm when "they came to the *Palodes*; upon "which *Thamus* stands at the "Poop of the Ship, with his Face "towards the Land, and cries "with a loud Voice, *The Great* "*God Pan is dead*; which Words "were no sooner spoken, but "they heard a most hideous Noise, "as of many together, who seem-"ed to lament with Astonishment "and Sorrow, as if they seemed "to Wonder at it. This Acci-"dent quickly made Noise every "where, and was so much taken "Notice of at *Rome*, that *Tibe-*"*rius* sent for *Thamus*, and was "well satisfied of the Truth of "the Relation, and inquired a-"mongst the Learned who this "God *Pan* might be.

Ὀρθῆναι δὲ παυσάμενον αὐτὸν καὶ γενέσθαι μέγαν οὐκ ἔνος, ἀλλὰ πολλῶν στεναγμὸν ἅμα θαυμασμῷ μεμιγμένον.

But it may be said, Who knows what this Story may signifie? I answer, I do not desire any body to lay any more force upon it than it will bear. That

ſuch a thing happened, is here related by a Heathen, who looks on it as a certain Truth. The Time it fell out in was in the Reign of *Tiberius*, under whom, 'tis well known, *Chriſt* was put to Death. The Words were as remarkable, that a *God was dead*, which might ſeem very ſurprizing. That by *Pan* many of them meant the God that governs the Univerſe, I could eaſily ſhew if it were worth while: But let every one take their Liberty of Judging as they pleaſe.

I might here add another proof of the Truth of Chriſtianity, the great Succeſs it had in the World, notwithſtanding that furious and bloody Oppoſition made againſt it. They were ſo conſiderable in *Rome* in the time of *Nero*, that he charged them with Burning the City; and *Tacitus*, a Writer without all Exception, ſays, that there was *ingens multitudo*, a vaſt Multitude put to Death upon that

that account by the moſt cruel Tortures. He calls them a People hated by Mankind, yet acquits them of this Crime, I mean Burning the City. Now take Notice when this was; that is, but Thirty Years after *Chriſt*'s Reſurrection, while the Miracles of *Chriſt* were freſh in every Body's Memory. Can we imagine a vaſt Multitude would ſuffer for a Lye? nay, die the moſt terrible Deaths for it? *Pliny* begs the Emperour *Trajan*'s Advice how to deal with the Chriſtians that were accuſed, *propter periclitantium multitudinem*, becauſe of the vaſt Multitude of all Ages, Sexes, and Conditions, in City and Country, that the Temples were almoſt left deſolate. This was but Sixty Four Years after *Chriſt*'s Reſurrection. *Plin. Epiſt.* p. 97.

'Tis well known, that the firſt Propagators of the Chriſtian Religion, I mean the Apoſtles, were moſt of them of mean Education, not

not furniſhed with that Eloquence and Addreſs that might make them acceptable to the *Greeks* and *Romans*, who doted ſo much upon their Politeneſs and Eloquence. They told the Truth fairly and plainly, and ſcorned
2 Cor. 1. thoſe ways of Bribing Mens Underſtanding with a ſhew of Words inſtead of Reaſon; and this more prevailed upon the World than the Philoſophers with all their Philoſophy and Rhetorick. It gained upon the World ſtrangely, Multitudes of People preſently imbraced it, and many of the higheſt Rank for Birth and Learning. *Origen* ſhews in his time Chriſtianity ſpread where the *Roman* Armies were ſcarce heard of. And *Tertullian* tells the Governour of *Africa*, that all Nations, all Offices amongſt the *Romans*, were filled with Chriſtians. *Diocleſian* feared their Number, and *Conſtantine* made Chriſtianity the Eſtabliſhed Religion

Origen cont. Celſ. lib. 1. *p.* 22.

Tertull. ad Scap.

Lactant. de Morte Perſec. Euſeb. Vit. Conſtant. & Lactant. ibid. & Oroſius.

ligion, without any Oppoſition, in leſs than Three Hundred Years after *Chriſt*'s Death; and yet all that pretended they were the *Meſſias* periſhed as a Cloud, after a little time theywere never thought on; the great Reaſon ſure was, the Miracles of *Chriſt* were then freſh in every Body's Memory, they could not but have heard of them, they were done but as it were the other day. This joined with the Innocency of the Lives of its Profeſſors, the Conſtancy of their Sufferings, the Force of their Arguments, ſubdued every thing to it, according to the Word of God, predicted by the Prophets, that *All ſhould know him, from the leaſt to the greateſt*; and it was what our Saviour himſelf had foretold.

I do not treat ſo fully as ſuch an excellent Argument requires, I did not propoſe it as my Buſineſs to ſay all that could be for the Confirmation of Chriſtianity, but

but only to treat of our Saviour's Miracles, which have been ſo boldly attacked of late by Perſons that would be thought to have more Wit than their Neighbours.

I ſhall only mention one or two things, and ſo conclude. The firſt is about the Prediction of our Saviour concerning the Deſtruction of *Jeruſalem*. This
Mat. 24. 15. we find our Lord often fore-told.
Mark 13. 14. This is mentioned by all the E-
Luke 21. 20. vangeliſts, by St. *Luke* in particular, who wrote his Goſpel long before the thing came to paſs; this is evident, for the *Acts of the Apoſtles* were as a Continuation of it, and he ends that at *Paul*'s firſt Impriſonment, about the Year of our Lord 57. that is, in the beginning of *Nero*'s Reign. Thus you ſee I argue here as if I had to do with the greateſt Infidels, that would believe nothing but what is liable to no Objection; the Siege of *Jeruſalem*,

ſalem, I ſay, was evidently fore-told, and its utter Ruine. *Titus* caſt up that dreadful Circumvallation, that there was no getting in nor out. This was fore-told in expreſs Words. The Beſieged ſeemed inſpired with an Obſtinacy that was unaccountable, as *Joſephus*, their own Countryman, one that was in all the Wars, and concerned for the Honour of his own Country, relates. *Titus* would have ſpared them, but they would hearken to no Reaſon; they killed one another within as faſt as the *Romans* did from without. *Joſephus* tells us that there was a Perſon that, before the Wars began, went about the Street, crying, *Woe! Woe! Woe to Jeruſalem!* Thus he continued Night

Luk. 21. 20, 21. *When thy Enemies ſhall caſt a Trench about thee, & compaſs thee about, and keep thee in on every ſide.*

Joſeph. de Bell. Jud. lib. 7. *c.* 13.

Viſæ per Cœlum concurrere acies, rutilantia arma, & ſubitò nubium igne collucere Templum, expaſſæ repentè delubri fores; & audita major humana vox excedere Deos, ſimul ingens motus excedentium, *ſays* Tacitus Hiſt. lib. 5. *That it was the ſignal Anger of God that deſtroyed them is not only confeſſed by* Tacitus, *but in a remarkable place in* Philoſt. Vit. Apol. Tyan. lib. 6. & Joſeph. Bell. Jud. lib. 7. c. 16.

and

and Day; both before and in the Siege, he cried out, *Woe*! *Woe to Jeruſalem*! *Woe to my ſelf*! upon which a Stone flung from one of the *Roman* Engines broke him to pieces. The Chriſtians were admoniſhed before, when they ſaw theſe things come to paſs, to flee from the City; accordingly we do not hear of one of them taken in the Siege. The Chriſtian Writers tell us they fled to a Place called *Pella*, and were all ſecure.

Joſeph. Bell. Jud. l. 7. c. 12.

Add to theſe, That a Cow being led to Sacrifice calved a Lamb. The Gates of the Temple opened of their own accord. A Light about the Temple as clear as the Day. A Voice heard in the Temple, Let us go hence; *as both* Joſephus *and* Tacitus *affirm, as I ſhewed before.*

Thus we ſee this dreadful Slaughter of the *Jews*, and Deſtruction of the City, fore-told and accompliſhed. What I ſhall mention further is this; That *Julian* the Apoſtate, out of Envy to the Predictions of our Saviour concerning *Jeruſalem*, gave the *Jews* Liberty to build their Temple, and furniſhed them with e-

Greg. Naz. Orat. 2. cont. Julian ad init.

very

very thing neceſſary. *Ammianus Marcellinus* gives us this Account of the Succeſs of the Undertaking: "Whilſt *Alipius*, being "aſſiſted by the Governour of "the Province, was advancing "the Work with all the Might "he could, terrible Globes of "Fire broke forth from the very "Foundation which they be-"fore had ſhaken by violent As-"ſaults. The Workmen, who "ſeveral times eſſayed to begin "the Work a-new, were many "times burnt. The Place became "inacceſſible, and ſo the Under-"taking fell. Had the Chriſti-ans only told this Story, they would preſently reply, It was their own Invention. I hope we may believe a Heathen, *Julian*'s great Admirer, that had been a Soldier in his Army, and vindicates him in almoſt every thing, a Perſon that could well inform himſelf whether what he relates was true or not. No Man that ever

Ammian. Marcel. l. 2. ad init. libri.

Hoc modo elemento deſtinatius repellente, ceſſavit inceptum.

ever ſaw his Hiſtory can think he did it for the Credit of Chriſtianity; he ſhews his Kindneſs to it by all the ſevere Reflections he durſt uſe againſt it; therefore he relates this as a thing publick and certain. The Chriſtian Writers of the ſame Age ſpeak of it as a thing known to all the World, and object it to the *Jews*, as what they could not have the Face to deny. *Gregory Nazianzen* ſays, "That thoſe that "were the greateſt Atheiſts would "acknowledge this for a Truth, "it was ſo late and notorious; and inſiſts upon ſeveral other remarkable Circumſtances relating to it; as a Croſs of Fire that appeared in the Air, and thoſe that ſaw it, found their Cloths marked with it. That many of the *Jews* would have gone into a Neighbouring Temple to have avoided the terrible Judgments of God, when-as a Fire iſſued out of the Temple and conſumed them;

Illud verò miraculum quod omnium ore celebratur, ac ne apud eos quidem qui Deum nullum putant fide caret, *Greg. Naz. Orat.* 2. *in Jul. Princ.*

Hoc vero uno ore omnes referunt, ac pro certo habent, *Naz. ibid.*

them; this (ſays he) all unanimouſly confeſs. *Chryſoſtome* in his Oration to the *Jews* inſiſts upon this Miracle. "I will not (ſays he) "inſiſt upon things "done long ſince, but of a thing "we all know to be true, and "happened in our Remembrance; and after he had related the whole Story; "Go (ſays he) to *Jeru-*"*ſalem*, there ſhall you ſee the "Foundations of the Walls bare. "If you ask what was the Occa-"ſion of thoſe Ruines, the Inha-"bitants will preſently tell you, "that theſe Judgments were the "Occaſion. I need not tell the Reader that *Nazianzen* was Contempory with *Julian*, and knew him Perſonally, and that he wrote his Invectives not long after his Death. Indeed all Writers ſpeak of this remarkable Occurrence as a thing too notorious to be doubted of.

Hujus rei nos omnes teſtes ſumus, noſtra enim ætate hæc non ita pridem acciderunt, *Chryſoſt. Orat. cont. Jud. 2. circ. fin.*

Vid. Socrat. Hiſt. l. 3. c. 20. Theodor. Hiſt. l. 3. c. 20. Ambroſ. Epiſt. 29. ad Theod.

The Reflections I ſhall make upon this Diſcourſe ſhall be very

ſhort. Let a Man examine his own Conſcience, whether he hath ſincerely weighed the Arguments that are brought for the Confirmation of Chriſtianity, and whether there is not at the bottom ſome Sin that he is guilty of, that firſt prompted him to deny it, and makes him continue his Oppoſition againſt it. Let every one conſider, that God never deſigned to convince an obſtinate Perſon, ſuch a one is not fit to be dealt with in a mild and reaſonable way, for they have a prejudice to all wiſe Counſel. Let then every Man examine himſelf, (that pretends to Sincerity and Truth) and conſider, as he would do upon his Death-Bed, whether all theſe Evidences here produced are not enough to perſwade us that the Chriſtian Religion is from God, and that it was ſent by Him to be embraced by the Sons of Men. Let them try what account they can give of the

the things here related if this be not ſo. It is this mighty Evidence that hath made ſo many judicious and learned Perſons of all Nations and Profeſſions ſo heartily to embrace it. The great Lord *Bacon* profeſſed he could not live nor die with any Satisfaction but under the Influences of Religion, and particularly that of Chriſtianity. What ſhould I name the great Mr. *Boyle*, the judicious Lord Chief Juſtice *Hales*, the learned *Grotius*, and Mr. *Selden*? The former, I mean *Grotius*, had not only writ a learned and accurate Treatiſe, to prove the Truth of the Chriſtian Religion, but concluded his Life with theſe Words; "That he "would give all his Learning "and Honour for the plain In"tegrity and harmleſs Innocency "of *Jean Vrick*, who was a devout poor Man, who ſpent eight hours time in Prayer, eight in Labour, and eight in Sleep and

Lord Bacon's *Confeſſion of Faith and Devotions.*

other Neceſſaries. Upon his Death-Bed he ſent for the Miniſter, profeſſing himſelf to be the poor Publican, and ſaying that he had nothing to truſt to but the Mercy of God in Chriſt, wiſhing that all the World ſaw as much Reaſon for Religion as he did.

See the Dutch Eicones illuſtrium virorum. Dr. Hammond's Defence of Grotius, &c.

And Mr. *Selden*, a Perſon ſuſpected to have too little regard to Religion, one Afternoon ſent for thoſe two learned Perſons, Biſhop *Uſher* and Dr. *Langbain*, and diſcourſed with them to this purpoſe; That he had ſurveyed moſt of the Learning that was amongſt the Sons of Men: That he had his Study full of Books and Papers of moſt Subjects in the World, and yet at that time he could not recollect any paſſage out of thoſe infinite Books and Manuſcripts that he was Maſter of, wherein he could reſt his Soul, ſave of the Holy Scriptures; wherein the moſt remarkable paſſage

paſſage that lay upon his Spirits was *Tit.* 2. 11, 12. *For the Grace of God that bringeth Salvation hath appeared to all Men, teaching us to deny all Ungodlineſs and worldly Luſts, we ſhould live Godly, Righteouſly, and Soberly, in this preſent World: Looking for that bleſſed hope and glorious appearance of the Great God and our Saviour Jeſus Chriſt, who gave himſelf for us, that he might redeem us from all Iniquity, and purifie unto himſelf a peculiar People zealous of good Works.*

He deſired Arch-Biſhop *Uſher* to give him the Sacrament, which he received with great Humility. 'Tis ſaid a great Scholar came in, and ſaid, "He thought *Selden* "had been a Man of more Learn-"ing and Senſe than ſtoop to "obſolete Forms. From Biſhop *Uſher*'s own Mouth, whom he deſired to Preach his Funeral Sermon, and give him the Sacrament.

How many Inſtances could I give of the ſame nature? As theſe Perſons that I have named gave the World no reaſon to believe they were Knaves, ſo every body knows they were no Fools; which ſhews that the Chriſtian Religion hath another Aſpect when ſeriouſly looked on, than when 'tis only ſlightly viewed by a vicious and wanton Mind.

I have read a Treatiſe lately publiſhed, which hath ſomething relating to this Subject, and wherein the Author would invalidate that Prophecy of the *Seventy Weeks of Daniel*, as if it could make nothing for Chriſtianity. His Words are theſe.

Oracles of Reaſon p. 156. *Edit.* 1693.

"As for the Weeks of *Daniel*, "the *Jews* reckon that Book a-"mongſt their *Hagiographa*, or "Sacred, but not Canonical Books; "and therefore being a ſpurious "or doubtful Writing (as he in-fers) "ought not to be taken "notice of.

For

For the clearer Underſtanding of this Matter, we muſt conſider, that the *Jews* divide the Sacred Writings into the *Thorah*, or Law, which contains the *Pentateuch*, or Five Books of *Moſes*. The ſecond Rank is the *Nebiim Reſchorim*, or the former Prophets, and theſe are the Books of *Joſhua*, *Judges*, and the Two Books of *Samuel*, and *Kings*. The third Order is the *Nebiim Acharonim*, or the later Prophets, and theſe are divided into greater and leſſer; the greater are three, *Iſaiah*, *Jeremiah*, and *Ezekiel*; the leſſer Prophets are Twelve, *Hoſea*, *Joel*, *Amos*, &c. The fourth Rank, or Order, contains the *Ketubim*, which the *Greeks* by a general Name call ἁγιόγραφα, or Holy Writings, and theſe are the Two Books of *Chronicles*, the Book of *Pſalms*, *Proverbs*, *Job*, *Ruth*, *Eccleſiaſtes*, *Daniel*, *Lamentations*, the *Song of Solomon*, *Heſter*, *Ezra*, and *Nehemiah*. This Di-

viſion of the Holy Books was by no means deſigned to leſſen their Authority; and the *Ketubim* were always looked on to be dictated by the Holy Spirit, and therefore imbraced as the infallible Revelations of the Divine Will. Thus we find the Book of *Pſalms* put into this Number, for which the *Jews* have a very particular and extraordinary Veneration.

In ſhort, none will be able to find one *Jew* that ever looked on the Prophecy of *Daniel* to be Apocryphal, or doubted of its Authority. So that to ſay the *Jews* take it into their ἀγιόγραφα; but do not look on it to be Canonical, is boldly to affirm a thing that hath neither Truth, nor any Appearance of it to uphold it.

Obſerve that our Saviour cites the Book of *Pſalms*, and calls it *The Law*, John 10. 34. Mat. 21. 42. Mark 12 10. That paſſage out of the *Pſalms* is called the *Scripture*, and yet this is ranked by the *Jews* amongſt the *Ketuvim*. That *David* had a Prophetick Spirit, is owned by all the *Jews*. Nay, our Saviour cites the Book of *Daniel*, and calls him the Prophet *Daniel*; which if it were no more but a humane Teſtimony, ſhews it was then received by the *Jews*, as an inſpired Book. See *Mat.* 24. 15. *Mark* 13. 14. *Dan.* 9. 27. *Ezekiel* mentions him as a moſt Holy Perſon, *Ezek.* 14. 14.

It

It is true, *Porphyry* objects to the Chriſtians, that the Prophecy of *Daniel* was writ about the time of *Antiochus Epiphanes*, and that it was a fabulous *Greek* piece, witneſs theſe Words, ἀπὸ τῦ Ϛκίνε Ϛκίσαι, ϗ ἀπὸ τῦ πείνε πρίσαι, which have a relation to the *Greek*, which ſhews the Authour to have writ in that Language.

But then we muſt conſider from whence this was taken; not out of the Prophecy of *Daniel*, but out of the Story of *Suſannah*, which the *Jews* always eſteemed a Forgery, as is evident in the Epiſtle of *Africanus* to *Origen*, and never had any place in their Canon. And *Apollinarius*, and *Euſebius* that anſwered the Books of *Porphyry*, told him the Story of *Suſannah*, and *Bel* and the *Dragon*, were a fabulous *Greek* piece, and not received into the Number of the Holy Books, and therefore what he alledged from them deſerved no anſwer.

Africani Epiſt. Edit. Wetſten. pag. 220.

Nullæ Scripturæ ſanctæ authoritatem præbeant. *vid. Hieron. Proem. in Dan.*

Fa. Simon's *Animadverſions on* Voſſius's *Sybill. Orac. p.* 265.

I ſhall therefore conclude this point with the Words of the learned Father *Simon*, which do fully clear this Matter, and, 'tis well known, he is no Bigot in things of this nature.

"The *Jews* (ſays he) do not "agree concerning the genuine "Signification of the Word *Ketu-* "*vim*, or the *Hagiographers*, tho' "all believe the *Ketuvim* are no "leſs Divine and Canonical than "the reſt of the Books of the "Old Teſtament. The moſt ſub-tile *Abravenel* unfolds this Rid-dle. "They were called *Ketu-* "*vim* (ſays he) becauſe they "were written by the Holy "Ghoſt; but if it be ſo, the "Word *Ketuvim* was not deſigned "that thoſe Speeches were writ-"ten in a Book not received by "Word of Mouth, but to denote "that they were written in the "Holy Spirit in that degree; "neither was the Divine Spirit "with them but at the very time "of

"of their Writing in this Lan-
"guage and Wiſdom. Thus far
Abravenel. Father *Simon* goes
on; "Rabbi *David Kimchi* affirms,
"that Prophecy is divided into
"ſeveral degrees, of which one
"exceeds another; which degrees
"Rabbi *Moſes Ben Mai-*
"*mon* more ſubtilely
"explains. But leaving
"theſe Subtilties, it is
"certain, that the *Jews*
"agree with *Joſephus*
"in this particular,
"That all the Books
"that are extant in
"their Canon are truly
"Divine and Propheti-
"cal, becauſe they were written
"by the Prophets; for which
"Reaſon Rabbi *Don Joſeph Ben*
"*Jechaia*, who hath illuſtrated the
"*Pſalms* with his Commentaries,
"and reduced them with his Fa-
"thers to the Claſſis of the *Ke-*
"*tuvim*, or *Hagiographers*, com-
"pares them to the Law of
"*Moſes*,

Hinc in ordinandis Scripturis ſanctis nullam fecerunt differentiam inter *Proverbia*, *Eccleſiaſten*, *Daniel*, *Pſalmos*, *Ruth* & *Heſter*, quia omnes iſti libri per Spiritum Sanctum ſcripti ſunt, generaliter etiam Prophetæ vocantur, *Ben Maimon more Nevoch. par.* 2. *cap.* 45. *pag.* 319.

Præfat. in Pſalmos.

"*Moſes*, and thence infers the "chiefeſt dignity of the *Pſalms*; "therefore (ſays that Rabbi) "the greater is the Dignity of "that Book, becauſe it follows "the Divine Law, and imitates "the Form and Perfection of it, "which is confirmed by the Au- "thority of the Fathers, who "ſeem to have preſer'd the *Pſalms* "before the *Prophets* themſelves, "while they join them to the "*Pentateuch* of *Moſes*. There- "fore by the Confeſſion of the "Rabbies themſelves neither is "the Authority of *David* or *Da-* "*niel* leſſened, becauſe they are "not numbred in the Claſſis of "the Prophets. For the laſt "quoted *Joſeph* adds theſe Words "in the ſame place; Nor is it "a wonder that the Book of "*Pſalms* contains ſeveral Prophe- "cies of the Time of the *Meſſiah*, "ſeeing that there are ſeveral "Prophecies extant in the Holy "Spirit concerning future things.

And

And further (ſays this learned Father *Simon*) "It ſeems worthy "of Obſervation, that the *Tal-* "*mudic* Doctors will have the "Book of *Job* to be written by "*Moſes*, which nevertheleſs they "place in the Claſſis of the *Ke-* "*tuvim*, or *Hagiographers*. Thus far Father *Simon*.

I have tranſcribed the whole paſſage, to ſhew what little reaſon this ingenious Gentleman had to aſſert ſo poſitively that the *Jews* placed the Prophecy of *Daniel* amongſt the *Hagiographa*, but did not look on it to be Canonical.

See *Joſephus Ant. lib.* 10. c. 13. Where 'tis expreſsly his Senſe, and the Senſe of the *Jews* of that Age, that the Prophecy of *Daniel* was looked on as undoubted, and taken without any heſitation into their Canon.

But he ſays further, that the Sect of the *Phariſees* aroſe after *Antiochus Epiphanes* had ſubdued *Jeruſalem*, and reduced the *Jews* to *Paganiſm*: That "the better "to confirm his Conqueſts, he "erected there an Academy for "the *Pythagorean*, *Platoniſt*, and "*Epicu-*

Oracles of Reaſon, loc. citat.

"*Epicurean* Philoſophers, and "that this was the Original "of the *Phariſees*, *Sadduces*, and "*Eſſenes*, and that the Introdu-"ction of thoſe Sects, and that "*Cabbala*, occaſioned that Expo-"ſition of that Prophecy of *Ja-"cob*, *The Scepter ſhall not depart from Judah*, &c. *till Shiloh come*. "From whence they did fanci-"fully conceive, That when the "Scepter did depart from *Judah* "the *Meſſias* ſhould appear. Thus, "during the Reign of *Antiochus*, "we hear of no *Meſſias* expected; "but after the Curioſity of the "Rabbins had involved them in "purſuance of Myſtical Num-"bers, and *Pythagorically* to ex-"plain them, according to the "*Gematria*, then it was firſt diſ-"covered that *Shiloh* and *Meſſias* "conſiſted of Letters which make "up the ſame Numerals.

Here we have it poſitively aſſerted, that a *Meſſias* was never thought on, never intended, never

ver expected, before the time of *Antiochus Epiphanes*, which you may believe if you pleaſe upon this Gentleman's Word, for he brings no Proof in the World for it but his own bare Affirmation.

But I think I have made it evident enough, that the Prophecy of *Daniel* was before the time of *Antiochus Epiphanes*; for *Porphyry* grants the Story of *Suſannah* to be ſo old, which is an Apocryphal *Greek* Writing, of a later date than the Prophecy of *Daniel*, and was never admitted by the *Jews* for Canonical; and yet we find *Daniel* naming the *Meſſias*, and fixing the Time and Manner of his Death.

But becauſe he ſo poſitively affirms that there is no Promiſe of a *Meſſias* any where intended in Scripture, and that it was the Fictions and Expoſitions of the *Jews* that fixed this Senſe upon the Texts, alledged for this purpoſe in the Reign of *Antiochus*, and

and that there is no place that doth in the leaſt intimate a *Redeemer*, or *Saviour*, but only *Dan.* 9. 24. and *Gen.* 49. 10. I ſhall only name two or three places out of many that I could produce to prove the contrary. The firſt is *Micah* 5. 2. *But thou Bethlehem Ephratah, tho' thou be little amongſt the Thouſands of Judah, yet out of thee ſhall come forth unto me, that is to be Ruler in Iſrael, whoſe goings forth have been from Everlaſting*, (or as it is in the *Hebrew*) *from the days of Eternity.* Haggai 2. 7. *Yet a little while I will ſhake all Nations, and the Deſire of all Nations ſhall come*, &c. *Mal.* 3. 1. *The Lord whom ye ſeek ſhall ſuddenly come to his Temple, even the Meſſenger of the Covenant, whom ye delight in, behold he ſhall come, ſaith the Lord of Hoſts.* I name no more, becauſe this is enough to ſhew how ſtrangely this Gentleman is miſtaken, when he ſo poſitively affirms that there never

never was any Promiſe of a *Meſſias*, nor any mention of him before the time of *Antiochus Epiphanes*.

But he ſays it was the *Jews* becoming acquainted with the Myſtical Numbers of *Pythagoras* that firſt made the Conceit that *Shiloh* and *Meſſias* conſiſted of the ſame Numerals, by which they found out the Promiſe of a Saviour, or Redeemer.

Now what Proof doth he bring for this? Tho' I have an Eſteem for this Gentleman, yet I muſt not believe him upon his own Word; for I have ſhewed that there are other places of Scripture where a Redeemer is promiſed, and that the three Paraphraſts render it by the very Word *Meſſias*, whoſe Authority and Antiquity is very conſiderable, that of *Jonathan* and *Onkelos* being ſuppoſed to be writ before the Birth of *Chriſt*, or not long after. As for the Whimſies of

the *Jews*, they are not worth taking Notice of. Thus they make the Soul of *Adam* to paſs through *David*, and ſo into the *Meſſias*; and they gather it from this worthy Reaſon; becauſe the firſt Letters of each Name, that is, *Adam*, *David*, *Meſſias*, make *Adam*; and this they call *Secretum Revolutionis*. Now, who-ever depended upon the Ravings of theſe *Jews*, or fixt any Senſe on the Scriptures from their wild Fancies; neither muſt we think that all the *Jews* talk at this rate, for there are many amongſt them that are Men of better Senſe, and deſpiſe this triffling. Indeed this Gentleman, when his hand was in, might have caſhier'd all the *Bible* upon the ſame account, ſeeing there is ſcarce a Verſe but ſome of the Rabbins have played the Fool with it. But do the Chriſtians conclude, that becauſe the Letters conſiſt of the ſame Numerals, therefore it muſt ſig-

nifie

nifie the *Meſſias*? No. 'Tis the Senſe and Derivation of the Word, the Import, Coherence, and Meaning of the Place, and the conſtant Tradition of the *Jews*, that makes us read it *Meſſias*; that is, there is all the Reaſon in the World to read it ſo, and no Reaſon to read it otherwiſe.

As for the import of the Word *Shiloh*, derived from *Shalah*, it hath all the radical Letters in it, and ſignifies a *Saviour*, or a *Redeemer*. But I find this Fancy hath run in this Gentleman's Head a great while; for there is another place of his Writing in the Tranſlation of the Life of *Apollonius Tyanæus*, upon which he hath given us his Remarks; and amongſt the reſt, there's a Dialogue betwixt a *Turk* and a *Jew*. I ſuppoſe

Shiloh, à verbo *Shalah*, id eſt, tranquillus, pacificus, fœlix, fortunatus, *&c.* Ita *Luther*, *Foſter*, *Schindler*, *Gloſſ. Vatab.* *Avenar*, *Walther*, *Mede*, *Cor. à lapide in Gen.* 49. 10. *Mede in loc.* *Kimchi*, tho' he derives the Word otherwiſe, yet grants, that without doubt it ſignifies the *Meſſias*. *Hab. Solom.* and *Onkelos*, render it by the Word *Meſſias*. See *Steuch. Eugib. in loc.* & *Fag. in Chald. Par. in Gen.* 49. 10.

poſe they were Perſons he knew very well; for I am much miſtaken in the Stile, if the *Turk* and the *Jew* were not both of his intimate Acquaintance. There the *Turk* cites the Coming of *Shiloh* as a Prophecy of the Coming of *Mahomet*. The *Jew* anſwers, "From what ground "you can extort that Interpreta- "tion I underſtand not: but this "I am ſure of, that the Table "which is ſaid to contain the "true Signification of *Hebrew*, "*Chaldee*, *Greek* and *Latin* Words, "Printed in the Year 1608. as "indeed all other Expoſitors, en- "gliſheth *Shiloh*, *Diſſolving*, or *De-* "*ſtruction*; and this was *Jacob*'s "meaning, that *the Government ſhould not depart from Judah till Diſſolving come*; that is, *Deſtruction*.

Tranſlation of Apollonius Tyanæus, lib. 1. c. 17. p. 99.

Now, for ought I know, the Dialogue contains Language and Senſe fit enough for a *Turk*; for I never read much of their Writing,

Writing, except the *Alchoran*; but I am afraid he horribly impoſes upon the *Jew*; for I believe there are hardly any of them that would talk at that rate; that the *Hebrew* Word *Shiloh* ſignifies *Diſſolving*, or *Deſtruction*, and that the *Hebrew*, *Chaldee*, *Greek* and *Latin*, and all Expoſitors, render it ſo. This *Jew* is as horribly miſtaken as ever *Turk* or *Jew* in the World was. I am ſure the three *Chaldee* Paraphraſes, for which the *Jews* have a mighty reſpect, were ſo far from thinking that *Shiloh* ſignified *Deſtruction*, that they rendred it by the very Word *Meſſias*, that is juſt the contrary. *P. Fagius* gives an account of moſt of the Interpretations of the *Jews*, none of which fix on this of *Diſſolving*, or *Deſtruction*. I have conſulted what Expoſitors I could think on, good and bad, and yet could never meet with any that render the Words according to what is here

pretended, and therefore whoever hath that Table, he ought to keep it as a rarety. Beſides, I am afraid this reading would make the place Nonſenſe, or at leaſt, a leſs obvious Senſe; *The Scepter ſhall not depart from Judah till Deſtruction come*; that is, it ſhall not depart till it doth depart; or, *The Scepter ſhall not depart from Judah till Deſtruction come, and to him ſhall the gathering of the People be*; that is, after *Judah* is deſtroyed the People ſhall be gathered to him, or deſtroyed with him, (if this Gentleman's *Jew* and Table pleaſe) and ſo make an end of them all together.

In ſhort, there is no reaſon in the World for what he ſays of the Prophecy of *Daniel*, that it was received by the *Jews* amongſt the *Hagiographa*, but not Canonical Books, which is Nonſenſe. And as little reaſon hath he to ſay, that the Notion of a *Meſſias* was invented after the time of *Antiochus Epiphanes*;

phanes; and that *Shiloh* was interpreted by the *Pythagorean* Rabbins to ſignifie a *Saviour*. All which hath neither Truth nor Reaſon to uphold it.

I had like to have forgot one thing that this Gentleman is pleaſed to ſay, That it was no general Opinion of the *Jews* that the *Meſſias* ſhould be of the Line of *David*; for how then could any imagine *Herod* the great to have been the *Meſſias*? Or how could *Joſephus* fix that Character upon *Veſpaſian*? *Oracles of Reaſon*, ibid.

But, alas! this ſhews that this Authour would not be at the pains to examine theſe things well. And we find the *Jews* conſtantly to explain thoſe places of Scripture, *The Lord ſaid unto my Lord, Sit thou on my Right-hand*, &c. *And there ſhall be a Stem of the Root of Jeſſe.* I ſay the *Jews* conſtantly explain theſe Words to be Predictions of the *Meſſias*, and that he ſhould be of

the Lineage of *David*. And we find the Blind Men implore his
Mat. 20. 21. Aſſiſtance in theſe Words, *Thou Son of David, have Mercy on us*; which does not ſignifie that they knew only that He was of the Poſterity of *David*, but, 'tis well known, that by that very Title the *Jews* meant the *Meſſias*. And when he rode into *Jeruſalem*, *And the Multitude followed him, crying, Hoſanna to the Son of David.*
Mat. 21. 15. It is ſaid there, That *when the Scribes heard them crying, Hoſanna to the Son of David, they were much diſpleaſed*; that is, they underſtood well enough what was meant by it; for if it had ſignified no more but that *Chriſt* was of the Lineage of *David*, what Exceptions could they have taken at the Expreſſion?
Mat. 21. 15. But they knew very well that it
See Mat. 15. 22. *compared with ver.* 28. was the Epithete that was ſtill beſtowed upon the *Meſſias*, and that was the meaning of the People. And when our Saviour

viour asked the Doctors of the *Jews* whoſe Son the *Meſſias* was; that is, of whoſe Poſterity he ſhould be, they readily anſwer, *The Son of David.* And every one that knows almoſt any thing can tell that this is the diſtinguiſhing Character that the *Jews* appropriate to the great *Meſſias* when they ſpeak of Him, to call Him *Meſſias Ben David*, *Meſſias* the Son of *David.* And if we can give any Credit to what that ancient Writer *Hegeſippus* hath left recorded, who was himſelf a *Jew* by Birth, and lived near the time when the thing was done, and ſo very capable to know the Truth of what he ſays. This Writer informs us that *Domitian* the Emperour ſought out all the Poſterity of *David*, fearing the Prophecies concerning the *Meſſias*, even as *Herod* did, ſays that ancient Writer.

Mat. 22. 44. *Mark* 12. 35. *Chriſt ſays*, How ſay the Scribes that Chriſt is the Son of David. *And Luke* 20. 41. How ſay they that Chriſt is David's Son? *which ſhews, That it was the general Opinion that he ſhould be of* David's *Poſterity.*

Euſeb. Hiſt. lib. 3. *c.* 20.

Writer. Nay, even *Herod*, whom this Authour inſtances in this caſe, burnt the Genealogies of the *Jews*, 'tis very probable, becauſe he ſaw that it prejudiced him in the Eyes of the People; that he was a Stranger, and that he might the more eaſily derive himſelf from the Poſterity of *David*. For we find that he was only embraced by a few Flatterers, and his Memory and Title to the *Meſſias* ſoon vaniſhed, the Men of moſt Authority, and the Body of the People, were againſt him, looking on him as a Stranger and Uſurper. So that what he remarks from *Joſephus* only comes to this; That in it we ſee the Flattery of a learned Man to a glorious Conquerour, that he might gain ſome Advantage to his own Nation, that was reduced to the utmoſt Extremity. To be ſure it was contrary to the many Prophecies of *Chriſt*, and the Tradition of the *Jews*, that the

Euſeb. Hiſt. lib. 1. 6. 7.

the *Meſſias* ſhould be a Heathen, and an Idolater.

And this Authour endeavours to invalidate ſome Scriptures; ſo, in general, he ſeems to find fault with all, for the Stile is not polite enough; and he blames them in particular for ſaying *he opened his Mouth, and ſaid*, inſtead of *he ſaid*; but 'tis well known that the *Aſiaticks* have a peculiar way of expreſſing themſelves different from the *Europeans*; and this he might have learnt from modern Travellers; where we may find Diſcourſes and Poetry, which are looked on in the *Eaſtern* Tongues as the beſt Compoſitions, to be very odd things when tranſlated into our Language. Thus, I think, I have conſidered every thing that this ingenious Gentleman hath been pleaſed to offer upon this Subject.

Remarks on Apoll. Tyan. pag. 69.

CHAP.

CHAP. VIII.

Of the Sibylline Verſes, *and the Teſtimony of* Joſephus *concerning* Chriſt.

THE Verſes of the *Sibyls* have made much Noiſe in the World. 'Tis well known the *Romans* had a mighty Reverence for them. They were placed in the Capitol, under the Care of the *Duumviri*, and kept ſecret. One of the *Duumviri* ſuffered as a Parricide; that is, was ſowed up alive in a Sack, and thrown into the Sea, for ſuffering ſome *Sibylline Verſes* to be tranſcribed, as *Dionyſius Halicarnaſſæus* and *Valerius Maximus* relate. Thus were they preſerved till 671 of *Rome*, which was 83 Years before *Chriſt*, the Capitol being burnt

burnt that Year, theſe Books were likewiſe conſumed, as *Dion. Helicarnaſſ.* and *Pliny* relate. When the Capitol was Rebuilt, the Conſuls made a Propoſition to ſend into *Greece* to *Erythræ*, as alſo into *Aſia*, to collect the Oracles of the *Sibyls*, and tranſmit them to *Rome*; whereupon *Octacilius Craſſus* and *L. Val. Flaccus* were deputed to go to *Attalus* King of *Pergamus*, who brought out of *Aſia* a Thouſand Verſes, attributed to the *Sibyls*, which they had gathered together throughout all the Parts of that Region, from the Copies of divers private Perſons. But ſeeing that there were many things that ſeemed falſe or ſuperfluous, Fifteen Men were appointed to reviſe and correct them; and after this Correction they were placed in the Capitol inſtead of the others. In the time of *Auguſtus* they had another Purgation, and Two Thouſand Verſes were burnt by the Com-

Command of that Emperour, and the reſt allowed to be genuine, and incloſed in two Golden Boxes, and put into the Temple of *Apollo*. Some are of Opinion (ſays a learned Critick) that they were
M^r. *Du Pin.* burnt in the Conflagration under *Nero*, but they have brought no convincing Proofs of this Matter, for the Heathen Emperours conſulted them all along upon Occaſion. *Julian* the Apoſtate, amongſt other things, cauſed the *Sibylline* Books to be conſulted.

This is, in ſhort, the Hiſtory of the Fate of theſe Books, which ſhews that theſe *Sibylline* Verſes, I mean this ſecond Collection, were in private hands; ſo that this can be no Objection that the Chriſtians could not know them. Beſides, we find large Exſtracts out of them cited by the Heathens themſelves, that lived after Chriſtianity was the Eſtabliſhed Religion. *Zoſimus*, that lived after *Julian* the Apoſtate,

ſtate, cites many of them in one place of his Hiſtory, who is known to be a violent Enemy to the Chriſtians.

But you will ſay, Are the Books that now go under the Name of the *Sibyls*, and thoſe that are cited by many of the ancient Chriſtians, the genuine Verſes of theſe Books?

To this I anſwer, That I think we may conclude that for the moſt part they are not. *Theophilus Antiochenus* cites ſome of them that ſpeak of the Day of Judgment, and ſome other things favourable to Chriſtianity. I mention him becauſe of his Antiquity. The Citations out of the *Sibyls* are common in the other Fathers. But, in ſhort, we may well conclude that thoſe Eight Books that we now have almoſt intire of *Sibylline* Verſes were moſt of them, if not all, forged about the time of the Emperour *Antonine*, as is plain from ſome paſſages in them. *Lib.* 3.

them, where 'tis ſaid, after one whoſe Name began with *T.* another ſhould ariſe who ſhould take his Name from the *Adriatick* Sea, which muſt be meant of the Emperour *Adrian.* And that after *Three* ſhould reign at a time, by which is meant *Antoninus*, *Marcus*, and *Lucius*, and that the laſt ſhould obtain the ſupream Government, which ſhews, that this was written about the beginning of the Reign of *Marcus Aurelius*, or at the end of *Antonine*'s, as a learned Perſon hath obſerved. *Blondel* and others have ſaid enough to prove they are ſpurious. But yet, for all that theſe great Men have ſaid, I think we cannot be poſitive but that there might be ſome Intimations given to the Heathens concerning *Chriſt*, and theſe preſerved amongſt thoſe called *Sibylline* Verſes.

As for the Number of the *Sibyls*, that's very uncertain, the beſt

beſt Authors diſagreeing in it. *Varro*, and *Lactantius* out of him, reckon Ten, *Suidas* Twelve, others leſs. I ſuppoſe that theſe enumerated were not called by that Name, but rather had that Name given to them, which might at firſt be the Name of ſome Enthuſiaſtick Woman, and after came to be given to all that pretended to Enthuſiaſtick Tranſports, who are ſaid, Σιβυλλαίνειν, which Word ſignifies alſo to be *Mad*, or *Frantick*. I ſay, that I am not certain, after all that hath been ſaid to prove the Eight Books we now have under the Name of *Sibylline Verſes* to be forged, but that there might be ſome intimations of the Myſtery of *Chriſt*'s Incarnation to the Heathens, preſerved amongſt thoſe called *Sibylline Verſes*, and for theſe Reaſons.

Vid. *Auguſt. de Civ. Dei, l.* 18. *c.*23. & *Lud. Vives in loc.*

1. The mighty Diſcourſe that there was of a great King, the greateſt Monarch that ever reign-

Sueton. in Auguſt. Sect. 94.

ed, that ſhould be manifeſted, and that about the time that *Chriſt* was Born. This Account we have from *Suetonius* & *Tacitus*, and this is intimated in thoſe Verſes of *Virgil*, which were certainly taken out of the true *Sibylline* Books, which the Poet applies to *Saloninus* the Son of *Pollio*.

Tacit. Hiſt.

Vid. Serv. in loc.

Eclog. 4.

Ultima Cumæi venit jam carminis ætas,
Magnus ab integro ſeclorum naſcitur ordo.
Jam nova progenies cœlo demittitur alto.
Jam redit & virgo, redeunt ſaturnia regna.
Tu modo naſcenti puero, quo ferrea primum
Deſinet, & toto ſurget gens aurea mundo.

This, no doubt, was taken out of the true *Sibylline* Books. Whether our Saviour was deſigned by them I will not now diſpute, tho'

tho' they are often cited by the Ancients for that purpoſe, and they look favourably enough that way.

2. I have ſhewed before, that the *Sibylline Verſes* we now have were brought into the Order wherein they now ſtand about the time of the Emperor *Antonine*. But what ſhall we ſay if we find mention of ſome Verſes of the *Sibyls* that ſpoke of *Chriſt* before the time prefixt for the Forgery of the others, and when it cannot well be ſuppoſed that the Chriſtians did forge them?

The firſt inſtance I ſhall bring to this purpoſe is the Teſtimony of *Clemens Romanus*, the Companion of St. *Paul*. *Clement*, I ſay, in his Epiſtle to the *Corinthians*, cites the *Sibyls* to ſay, That *the World ſhould be deſtroyed, and the Wicked ſhould be judged, and tormented by Fire*. This we are told by the Author of the *Queſtions* and *Anſwers*, that go

under the Name of *Juſtin Martyr*. It ſignifies nothing to ſay that this is not the genuine Work of that Father, tho' that is not certain neither; but, without doubt, if it be his, there are many Interpolations that ſavour of a later Age. But, I ſay, whether this piece belong to *Juſtin Martyr* or not, it ſignifies nothing to the uſe I intend to make of it. I am only concerned about a Citation that he brings from the *Sibyls*, and ſays expreſsly that he had it out of St. *Clement*'s Epiſtle to the *Corinthians*. Arch-Biſhop *Uſher* ſuppoſes that he might mean the ſecond Epiſtle to the *Corinthians*, of whoſe genuineneſs ſome doubt; but 'tis very probable they both belong to him, I mean to *Clement*. Nay, ſome are of Opinion that this which paſſes for the ſecond Epiſtle was wrote firſt. I think all that can be proved from *Euſebius* is, That this was not ſo famous as the other. I am ſure he

Vid. *Cave* & *Du Pin.*

Ἔτι δὲ τῆς Σιβύλλης καθάς φησιν ὁ μακάριος Κλήμης ἐν τῇ πρὸς Κορινθίους ἐπιστολῇ, *Juſt. Martyr Reſpon. ad Quæſt.* 74.

he gives no proofs to ſhew it was not genuine. But what reaſon is there to ſuſpect that this was taken out of the ſecond Epiſtle of *Clement*? not one word of any ſuch thing is intimated, but rather the contrary. And we need not wonder that we do not find the Verſes of the *Sibyls* in his Epiſtle which is now extant, ſeeing there is a conſiderable part of it wanting towards the latter end. I think Mr. *Young* that firſt publiſhed it ſays as much as would make a Leaf or two of the printed Edition. I have not that Edition at hand, ſo that I cannot be poſitive how much; but in all the Editions we have notice where the want is. And what makes me conclude that there were the *Sibylline Verſes* cited by this Author of the *Queſtions*, under *Juſtin*'s Name, and not in the ſecond Epiſtle, as Biſhop *Uſher* would have it, is the deſign of the Diſcourſe that is

Uſher. Diſſer. de Clement. & Ignat. Script. c. 10. *p.* 65.

now wanting in this firſt Epiſtle of *Clement*, which is a long Citation out of the firſt Chapter of the *Proverbs*, from verſe 23, which contains God's merciful Calls to Sinners, and their refuſal. *They hated Knowledge, and did not ſeek the Fear of the Lord. They would not hearken unto my Counſel, they deſpiſed all my Reproof. Therefore ſhall they eat of the Fruit of their own Ways, and be filled with their own Wickedneſs.* Here the Original is wanting. Now, let any one judge if this be not a very convenient place for the paſſage now mentioned, *of God's Puniſhing the Wicked*, which ſeems to be the Deſign of the Paragraph wanting. So that I queſtion not but that was the place where the *Sibyls* were cited, to ſhew the Wicked ſhould be puniſhed by Fire.

Clement. Epiſt. Sect. 57. pag. 122. Edit. Oxon.

The next Writer I ſhall mention that takes Notice of the *Sibyls* is, one that was Contempo-

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rary with *Clement*, I mean *Hermas*. There is no queſtion but he was the Author of that Book call'd the *Paſtor*. He indeed mentions *Clement* in the Book it ſelf, as then alive. In him we have theſe Words, *cum proficiſcerer cum his, whilſt I was on my way with them.* But *Cotelerius* and the *Oxford* Edition note that it ſhould rather be read *Cumis*; and ſo, without doubt, we ſhall conclude when we read thoſe Words at the latter end of the Viſion, which are theſe: *There came to me a very Beautiful Young-Man, and ſaid, What thinkeſt thou of the Old Woman from whom thou receivedſt the Book? Who is ſhe?* I anſwered, a *Sibyl. Thou art miſtaken* (ſaid he) *ſhe is not; ſhe is the Church of God.* By this it appears that it ſhould be read *Cumæ*, or *Cumis*, (a known place of one of the *Sibyls*) and not *cum his, with them*, which hath no Connection with the foregoing Words to

Lib. 1. *Viſ.* 2. *cap.* 3.

Lib. 1. *Viſ.* 2. *cap.* 1.

Lib. 1. *Viſ.* 2. *cap.* 3. *Edit. Oxon.*

make any Sence; and we may obſerve by this hint that there were ſome things under the Name of the *Sibyls* that were favourable to the Chriſtians.

The next Teſtimony I ſhall mention, is an Author not leſs material than any of theſe; it is St. *Barnabas*; for no queſtion but the Epiſtle we now have belongs to him. The Objections are trivial, if compared with the Teſtimonies to prove it genuine. In him we have theſe Words. In like manner he determines concerning the Croſs in another Prophet, ſaying, When ſhall all theſe things be fulfilled? *They ſhall be fulfilled when the Tree that is fall'n ſhall riſe, and when Blood ſhall drop down from the Tree.* The *Latin* and *Greek* in many places are wanting in this Epiſtle, but never both, ſo that by that means we have it intire; but where this paſſage is, we have both the *Greek* and *Latin*; and

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in the *Greek*, what we tranſlate *When the Tree that is fal'n ſhall riſe, and when Blood ſhall drop down from the Tree*, are pieces of Hexameter Verſes.

——Καὶ πότε ταῦτα ϛυντετελέϛαι,
——Ὅταν τὸ ξύλον κλινθῇ καὶ ἀναϛῇ.
Καὶ ὅταν ἐκ ξύλου αἷμα ϛάξῃ.

Barnab. Epiſt. cap. 12. Edit. Oxon. cap. 9. Edit. Voſſ.

It is plain theſe are the Words of ſome Poet, as both *Cotelerius* and the *Oxford* Editors obſerve, and the Verſes of ſome of the *Sibyls*. The Word κλινθῇ, as *Menardus* obſerves, who firſt publiſhed this Epiſtle, is a Word purely Poetical, and ſo it ought to be read, and not κλυθῇ.

From all which I ſhall conclude, that tho' I believe that moſt of thoſe Verſes, if not all that now go under the Name of the *Sibyls*, are forged; yet I cannot be poſitive but *God* might reveal ſomething of the Myſtery of *Chriſt*'s Birth and Satisfaction to them; and that there were

were perhaps ſome Verſes that were genuine, that gave ſome Intimation of God's wonderful Love to Mankind, and the Lord might vouchſafe this for very wiſe ends; to wit, that the Goſpel might have a more eaſie Reception amongſt the Heathens. We know that even *Caiphas* and *Balaam* Propheſied, or perhaps we may ſay, that Satan himſelf might be forced to acknowledge this Truth, and foretell ſomething of it, ſeeing it ſhould be the Ruine of his Kingdom. I am ſure that *Porphyry*, the learned and bitter Adverſary of the Chriſtians, cites ſome Oracles that ſpoke very honourably of *Chriſt*. We cannot, I ſuppoſe, think he would do this out of Kindneſs to Chriſtianity, or cite thoſe that were not genuine; and we have *Aſclepius* in *Hermes Triſmegiſtus*, I mean in that Dialogue that goes under his Name, and ſaid to be tranſlated by *Apuleius*, we have him com-

Euſeb. demon. Evang. l. 3.

complaining of the Ruine of the ancient *Egyptian* Worſhip, and that an infamous Sect ſhould bring in a ſtrange Superſtition. Tho' I think we may conclude that theſe are not the Works of the Famous *Hermes*, yet I can ſee no marks to conclude that this *Aſclepius* was writ by a Chriſtian, but rather the contrary; I mean, that it was writ by a Heathen, tho' the *Pæmander* ſeems to be the Work of ſome *Platonizing* Chriſtian. However it be, this is certain, that if the Verſes of the *Sibyls* cited by *Clement* and *Barnabas*, and referr'd to by *Hermas*, are not genuine, they were not the Forgery of the Chriſtians, whoever was the Author, ſeeing *Joſephus* himſelf, *Ant.* 1. *c.* 5. cites ſome of them that ſpeak concerning the Tower of *Babel*. Indeed theſe Verſes cited by *Barnabas* and *Clement* do not ſpeak ſo plain concerning *Chriſt* as the others that appear-

Circa fin.

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ed about the time of *Antonine*. However, the ancient Fathers can never enough be commended, that reject them as ſuſpected Writings, and ſcorn to put much ſtreſs upon them; for ſuch ſort of Teſtimonies are a Diſadvantage to a good Cauſe, and to inſiſt upon them as true, if we know the contrary, is the ſign of a bad Mind.

As for that paſſage in *Joſephus* concerning *Chriſt*, it is much controverted amongſt the Learned whether it be his or not. Some ſay it is not his Stile, and that it interrupts his Senſe, but I am certain no Man alive can exactly determine any thing concerning it upon this account; but there are other things that are more material. *Origen* wonders *Joſephus* did not believe in *Chriſt*, ſeeing he ſpoke with ſo much reſpect of St. *James*. And the learned *Photius*, in the Abridgement he gives of this Work of *Joſephus*,

Origen Tom. 2. in Mat. & cont. Celſ. lib. 1. p. 35.

Phot. Bibliot. Cod. 238.

Joſephus, makes no mention of this famous paſſage; and in his Reflections upon another Book attributed to *Joſephus*, he ſays, he thought it was none of his, becauſe it ſpoke ſo honourably of *Chriſt*; and that after he underſtood that it was the Work of one *Cajus*, a Prieſt of *Rome*. On the contrary, this paſſage is cited by *Euſebius*, and St. *Jerom*, and *Ruffinus*, and ſeveral other later Writers. I determine nothing concerning it; it would be too much Arrogance in me to pretend to it; but I think verily that the poſitive Teſtimony of *Euſebius*, *Ruffinus*, and St. *Jerom*, are far more conſiderable than any Objections againſt them. If it be certain what Cardinal *Baronius* aſſerts, that there is a Manuſcript of *Joſephus*'s Hiſtory in the *Vatican*, where this paſſage is raſed out, as 'tis very probable by ſome *Jew*; then 'tis no wonder

Remarkable is the Teſtimony of *Giraldus Cambrenſis*, in his Book

why

why this paſſage is not taken notice of by *Origen*, and ſome other Writers. And a learned Perſon aſſures us, that he had received from a credible hand that the thing was really true, and the * Book now to be ſeen; and that *Caſaubon* treated *Baronius* too ſeverely in this particular. I ſhall not enlarge any further on this Subject, which I thought at firſt to have done, ſeeing ſeveral Perſons have treated fully on it. But I think verily that, as to the main, we may ſay, that there is a fairer probability that this paſſage was in *Joſephus*, than any thing offered to the contrary. Perhaps theſe Words, *This is Chriſt*, may be an Interpolation, and got into the Text from the Margin. In ſhort, the

de Inſtitutione Principis, now in the hand of Dr. *Gale*, and not yet publiſhed, who tells us that *Robert*, called *Canutus*, who lived *Anno* 1170. Prior of St. *Fridiſwides* in *Oxford*, a Perſon well verſed in the *Hebrew* Tongue, found the Teſtimony of *Joſephus* concerning *Chriſt* in two Copies of his Works, writ in *Hebrew*, which in others were lately raſed out. This he ſhewed to the *Jews* that lived then in *Oxford*. *Caves's Hiſt. lit. Pars Secunda, p.* 18. This convinceth me there hath been ſome ill dealing with *Joſephus*.

* *Huet. demonſt. Evang. p.* 51.

the Matter is not very material, whether it be genuine or not.

An Account of Meſſias, *the Son of* Joſeph, *of the Tribe of* Ephraim, *ſo much ſpoken of by the Modern* Jews, *Tranſlated out of Dr.* Pocock's Appendix *to* Malachi.

RAbbi *David Kimchi* complains that the Rabbins were ſo obſcure in their Account they give of this *Meſſias Ben Joſeph.* Indeed ſeveral of the Rabbins ſpeak of him, but give little Account of him. The only Perſon of them all that I have ſeen attempt it, is Rabbi *Saadias Haggaon, lib. Emanoth. cap.* 8. None of them treat of it ſo largely as he, therefore take it in his own Words: "We know (ſays he) "that if our Repentance be not "ac- *Com. in Zach.* 12. 10.

"accompliſhed, we muſt wait till
"the time of our Captivity, ap-
"pointed of God, be fulfilled:
"And if an end of that deter-
"mined time ſhould come before
"we have repented, 'tis impoſſible
"we ſhould be delivered if we
"have not forſaken our Sins. To
"be ſure God hath driven us
"into Captivity for our Sins.
"Now ſeeing we have been ſo
"long baniſhed from our Coun-
"try, and have not repented,
"ſhall God bring us back, being
"ſo unfit for ſuch a Deliverance?
"No. Indeed this would be in
"vain. But our Anceſtors have
"delivered to us that we muſt
"ſuffer many and grievous Affli-
"ctions, by which, being driven
"to Repentance, we may be wor-
"thy to be redeemed. Therefore
"they ſay, If *Iſrael* ſhall repent
"they ſhall be redeemed; if not,
"God ſhall ſet a King over them,
"whoſe Edicts ſhall not be leſs
"terrible than thoſe of *Haman*,

"by

"by which means, being driven
"to Repentance, they may be de-
"livered. The Cauſe of all this
"they ſay ſhall be, in that one of
"the Tribe of *Joſeph* ſhall riſe up
"in the Mount of *Galilee*, and
"ſome few of our Nation ſhall
"reſort to him to *Jeruſalem*, being
"at that time in the Power of
"*Edom*, (that is, of the Chriſtians)
"there ſhall he remain with them
"for ſome time. After which
"there ſhall come a King, called
"*Armillus*, and ſhall make War
"with them; and having taken
"the City, ſome he ſhall kill,
"ſome he ſhall lead Captive, on
"others he ſhall lay grievous
"Tributes (or Fines). This
"*Meſſias Ben Joſeph*, of which I
"have ſpoken before, ſhall be of
"the Number of the ſlain. Hence
"ſhall our Nation be oppreſſed
"with great Calamities, inſomuch
"that none ſhall be greater, ſeeing
"their Affairs ſhall be in an ill
"Condition among all the Nations

"where they are, and they ſhall "ſtink in their ſight, and they "ſhall drive them into Deſerts, "where they ſhall be tormented "with Famine and Thirſt; and "for the Anguiſh which they ſuffer "many of them ſhall depart from "the Law of God; the reſt ſhall "be purged, and made clean from "their Filthineſs, to whom *Elias* "ſhall be revealed, and Deliverance "ſhall come. When I heard theſe "Sayings concerning theſe Cala-"mities, I applied my Mind to the "Scriptures, where I found every "particular confirmed; as that at "the time of Redemption *Jeruſa-*"*lem* ſhall be in the Power of "*Edom*, or of *Idumæans*, [that is, "of the *Romans*, or *Chriſtians*, for "ſo they interpret thoſe Prophe-"cies where there is mention of "*Edom*, &c.] Thus, *Obadiah* 21. "'tis ſaid, The *Saviours ſhall aſcend* "*upon Mount Sion, to Judge the* "*Mount of Eſau.* And that one of "the Poſterity of *Rachel* [that is,

"of

"of the Tribe of *Ephraim*, the Son "of *Joſeph*, and conſequently of "the Poſterity of *Rachel*, therefore "he is called *Meſſias Ben Joſeph*, "and *Meſſias Ben Ephraim*] ſhould "make War with them, *Jer.* 49. "20. And that ſome of the *Jews* "ſhould reſort to him, but not "many, ſeeing it is ſaid, *Jer.* 3. 14. "*And I will take of them one from a* "*City, and one from a Family.* That "he that ſhould come up againſt "them, and ſhould lead them Cap- "tive, and kill them, is confirmed "by *Zach.* 14. 1. And that *Meſſias* "*Ben Joſeph*, who ſhall poſſeſs the "Kingdom, ſhall be of the Number "of the Slain, is evident from *Zach.* "12. 10. *They ſhall look upon him* "*whom they have pierced, and ſhall* "*mourn over him as one mourneth* "*for his only Son.* That there ſhall "be great Affliction in thoſe days "upon the *Jewiſh* Nation, is plain "from *Dan.* 12. 1. That the Na- "tions ſhall hate them, and drive "them into the Wilderneſs, *Ezek.*

"20. 35. That they ſhall ſuffer "Hunger, and Thirſt, and Miſery, "as did their Fathers, *Ezek.* 20. 36. "and that there they ſhould be "purged to try their Patience, and "their Faith. Ver. 37. *I will cauſe "you to paſs under the Rod, and "bring you under the Bond of the "Covenant.* That thoſe whoſe "Faith is weak ſhall under theſe "Troubles depart from their Reli-"gion, is evident, *Ver.* 37, 38. "That *Elias* ſhall come to thoſe "that remain, *Mal.* 4. 5. Behold "the Senſe of theſe Words plainly "delivered in the Scriptures. "Theſe things have our Anceſtors "delivered, and digeſted into Or-"der the things as they are written. "Let his Name be glorified who "hath ſhewed his great Mercy to "us in Revealing theſe Calamities "that are to befall us, leſt falling "upon us when we looked not for "them, we ſhould be driven to "deſpair. The happy Event of "which we have in *Iſaiah* 24. 16.

"*From*

"*From the Ends of the Earth we*
"*have heard Singing*, &c. to the
"end of that Chapter. Theſe
"things being premiſed (ſays he)
"for theſe two reaſons, *viz.* whe-
"ther we do not return by Repen-
"tance, and therefore theſe things
"ſhall happen to us under this Son
"of *Joſeph*; or whether we do re-
"pent, and they do not happen,
"*Meſſias* the Son of *David* will
"certainly quickly appear to us:
"But if this Son of *Joſeph* do come
"before him, he ſhall be as a
"Meſſenger before his Face, to pre-
"pare his way, and the People to
"receive him, as 'tis *Mal.* 3. 1. to
"thoſe that have committed grie-
"vous Crimes he will cleanſe them
"with Fullers Soap; thoſe that
"have been guilty of leſſer Crimes,
"'tis ſaid, *ver.* 2. *Who may abide*
"*the Day of his Coming*, &c. But if
"the Son of *Joſeph* do not come,
"then ſhall *Meſſias* the Son of
"*David* quickly be revealed, as 'tis
"ſaid *ver.* 1. And *behold, the Lord*
ſhall

" *ſhall ſuddenly come to his Temple,*
" *whom ye ſeek.* That he ſhall bring
" his People with him, even to *Je-*
" *ſalem.* And if that City ſhall be
" in the Power of *Armillus*, he ſhall
" kill him, and take it from him, as
" it is *Ezek.* 25. 14. *And I will lay*
" *my Vengeance upon Edom by the*
" *hand of my People Iſrael.* If *Je-*
" *ruſalem* be under the Power of
" any other, he ſhall be of *Edom*;
" and becauſe the Son of *Joſeph* ſhal
" not come, therefore ſhall follow
" the Son of *David*, and he ſhall
" eſtabliſh their Hearts, and heal
" their Breaches, and confirm their
" Minds. Therefore it is ſaid, *The Spirit of the Lord is upon me, therefore hath the Lord anointed me to preach good Tidings unto the Meek; he hath ſent me to bind up the broken in Heart, to proclaim Liberty to the Captives, to preach the acceptable Year of the Lord*, Iſai. 61. 1.

Here you have a full Account of *Meſſias Ben Joſeph*, or *Meſſias Ben Ephraim*, for they call him by both Names.

Names. To this Relation ſome of the *Jews* add other Circumſtances; as that *Ben Joſeph* ſhall be killed, and *Meſſias Ben David* ſhall raiſe him from the Dead. To go about ſeriouſly to confute all this Stuff would be to put too much value upon a Triffle and a Dream, which hath neither Scripture, nor Antiquity, nor ſo much as a ſhew of Reaſon to uphold it, and was only invented by the Modern *Jews* to evade the Teſtimonies of Scripture that ſpeak ſo much of the Sufferings of the *Meſſias*, and are ſo plain for the Chriſtians, and ſo much againſt them. For when they ſaw it ſo plainly aſſerted that the *Meſſias* ſhould Suffer, and Die, and that He likewiſe ſhould Reign, and Triumph, they knew not which way to evade the Teſtimony that this yields to the Chriſtians, but by making two *Meſſias's*, a thing the ancient *Jews* never thought of. And the firſt mention of this *Meſſias Ben Joſeph*, or *Ephraim*, as the Learned

Learned Dr. *Pocock* conjectures, is to be found in the Paraphraſe of *Jonathan* upon *Exod.* 40. 11. and the *Chaldee* Paraphraſe upon *Can.* 4. 5. and in one Tract of the *Talmud*, called *Succah*. As for the Paraphraſe of *Jonathan* upon the Law, 'tis not wrote by him whoſe Paraphraſe we have upon the Prophets. 'Tis a modern thing in compariſon of that, and is the Work of an uncertain Author, as all acknowledge, and ſo is the Paraphraſe upon the *Canticles*, things of little Antiquity or Value. I have ſaid ſomething upon this point before, thoſe that would ſee more may have recourſe to the learned Author I have cited, and if they think it worth their pains may find this Fiction ſolidly confuted; for ſo is this *Meſſias Ben Joſeph* a Dream of the *Jews* that deſerves no further to be conſider'd.

Iſaac. Levit. Vid. *Apparat. ad Polyglot.* & *Simon. Crit. diſ. cap.* 13.

FINIS.

May Day 1699

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